Umm al-Kitab

Preserved by Jabir b. Yazid al-Ju'fi

Part One

Part Two

Part

Introduction

Bismillah, ar-Rahman, ar-Rahim

In the name of God, with God and by God. This is the testament of our supplication to Allah. He knows the covert and the overt; He knows the measurement of life and death and He knows the attributes of the light [*nūr*] of the Prophet: its conditions and signs.

Thus said Jābir b. ʿAbdallāh al-Anṣārī, "This light is the words of the manifest Imam Muḥammed al-Bāqir who is the bright lantern of the people. I was in the assembly where he did dua for those who protected this book. He said, "Was not a book sent in exchange for out debts? Our *Book of the Purity of the Lights* and *Book of the Souls and Intricate Things* are both worth one life each. I am sage giving to you what Allah gives to me. Allah bestows those things only to an angel close to him [*muqarrab*], a prophet or to a believer whose faith is verified, *O ye who believe! When there come to you believing women refugees, examine (and test) them.*[1] Our knowledge [*ʿilm*] is intricate, deep and beclouded. Only an angel close to God, a beloved friend or a monotheist who is trustable that has been examined both in the realm of angels and on the earthly realm can understand it. It is a hidden ayat, *(It is) in Books Held (greatly) in honour, Exalted (in dignity), Kept pure and holy, (Written) by the hands Of scribes — Honorable and Pious and*

[1] Qurʾān 60:10

Just.[2] Its knowledge is mighty and grand among the worlds. From there *Looking towards their Lord*[3] and destroying the Satan. It unveils the Hashemite secrets around the axis of the earth. God is broader than he is known. God is mighty and grand."

They call this book the Mother of the Book [*Umm al-Kitāb*] for it is the mother of all books. All the known knowledge in this world was derived from this book. Because one who reads this book needs no other book, they call this book Mother of the Book.

Because it is the spirit and the meaning of all books, they call this book Spirit of the Book [*Rūḥ al-Kitāb*]. The attribute of far-seeing is also in this book.

Because the light of the earths and the heavens is in this book, they also call it Light of the Books [*Nūr al-Kitāb*].

For it makes clear Seven Divine Sayings it is called Seven Discourses [*Sabʿ al-Maqālat*].

Because it contains the Seven Battles of Ādam and Shaytan it is called Seven Struggles [*Sabʿ al-Mujādalāt].*

Because the ranks and the essences of the believers and nonbelievers become manifest in this book, they also call it Highest of Ranks [*Rafiʿ al-Darajāt*].

Because of the reason that it contains the good news of salvation for the believers, it is called Herald of Good Tidings [*Bashīr al-Mubasharāt].*

Because the attributes of ten diwāns and quality of ten spirits [*rūḥ*] are understood from this book, it is called Ten Sayings [*ʿAshr al-Makālāt*].

Because the seven physical and seven celestial epochs are given in their full definition in this book, they also call it Seven Manifestations [*Sabʿ al-Ẓuhūrāt*].

Because the punishments and the rewards of the believers and the unbelievers in the macrocosm and the microcosm are listed in this book, it is called *Book of Judgement* [*Kitāb al-Mujāzāt].*

Because the core and the essences of the Torah, Psalms, Gospel and Qurʾān and every other book in this world are explained in this book it is called Book of Mother-Books [*Kitāb al-Ummāhāt].*

This book was recorded in Mecca, in the neighborhood of Quraysh and theBanū Hāshim, in the house of ʿAbd al-Manāf It was present in

[2] Qurʾān 80:13-16

[3] Qurʾān 75:23

the library of Imam Muḥammed al-Bāqir (م)[4]. Jābir b. Yazīd al-Juʿfī took it from there and brought it to Kufa. In Hārūn al-Rashīd's reign ʿAlī b. ʿAbd al-ʿAẓīm brought it to Iraq and left the book to the believers and missionaries on his deathbed. He left the responsibility of the book to the believers, the monotheists and the guides, stating that they do not give this book to any deniers and that they do not disclose the content of this book to any creature. The Ilm that glistens gracefully over all the believers is this very Ilm. This Ilm is beyond our cognition and imagination. It can only be understood by a monotheist believer whose heart is full of divine oneness, an appointed prophet or an angel close to God can understand it. Other than those mentioned, no Muslim can carry this science of the world of secrets without shortening his life or taking away years off his years.

The unity [*waḥdāniyyat*] of the Great God is inferred from this book. Tablet [*lawḥ*] and pen [*qalam*] of God; the veils [*ḥijāb*] of the souls of the believers, unbelievers and deniers; the recognition of the Great God without the concepts of why, for what reason, existence and nonexistence; and the five angels in those seven earthly and seven celestial epochs are understood from this book. The seven struggles between Iblīs and Ādam and every part of all creation is understood from this book, whether the heart can take it with its own delusions and thoughts or not. All of it are the words of Imam al-Bāqir (م). Just as it is narrated, *He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical.*[5] This book, the Mother of the Book is of the discloser of knowledge [*Bāqir al-ʿIlm*]. al-Bāqir said unto Āminahʾ when Muḥammed was born, 'There are clear Āyāt, they are the Umm al-Kitāb.'

When they sent al-Bāqir to school, God bestowed him with such knowledge and wisdom no teacher could imagine. As Jābir b. ʿAbdallāh al-Anṣārī narrates, when Bāqir al-ʿIlm was just five years old, his teacher ʿAbdallāh b. Sabāʾ gave him the pure silver tablet with the twenty nine letters of the alphabet engraved over it as it was the tradition. Then he ordered, "Say *alif*!"

"*alif*", said Bāqir. ʿAbdallāh ordered ''Say *ba*!'' Bāqir responded, "If you do not teach me the meaning of *alif*, I will not say

[4] May his peace be upon us
[5] Qurʾān 3:7

ba"

"Oh the light of the eye to the believers, Oh Bāqir, say *alif*!"

Bāqir said, "*alif* is *Allah! there is no God but He the living the Self-subsisting Eternal*.[6] Oh ʿAbdallāh, *alif* is Allah, The *l* after it is Muḥammed The meaning of *alif* is the spirit of Muhammed. *alif* is made of three letters and one diacritic (الف): *a*, *l*, *f* and a diacritic [*nuqṭa*]. *a* is Muḥammed, *l* is ʿAlī , *f* is Fāṭima and *n*[7] is Ḥasan and Ḥusayn. It is so because the final letter of both Ḥasan and Ḥusayn is *n* that *alif* too has a diacritic at its end."

In awe, ʿAbdallāh b. Sabāʾ said, "Oh light of the eye, what you said about the wisdom and truth of *alif* is not from any book a mortal wrote!"

al-Bāqir spoke, "Every time and in every epoch our Book of the Ahl al-Bayt was like this. Oh Abdullah, *a* is the throne of the Great God. Its name is the living spirit, it is in the intellects of the believers. *l* is the spirit of light. *f* is the spirit of dominion. *n* is the spirit of thought [*fikr*]. Over *a* there is a spirit, that spirit is the veil of ʿAlī (م). *a* too is the soul of ʿAlī. *l* is the two gleaming pearls of ʿAlī. *f* is the thought of the revelation [*waḥyu*] of ʿAlī. And finally the diacritic is the speech of ʿAlī and it stands over the three letters."

ʿAbdallāh b. Sabāʾ was awestruck, and he said, "Oh the son of the prophet of God, I swear on God that this is of divine providence [*hidāyat*]. I have never heard of such knowledge from anyone else. This is a very curious thing. For while you never went to any school, never saw any other teacher and never read any books they sent you to me, Oh the fruit of the hearts of the believers, what a miracle is this? It is not right that a person teaches knowledge while not knowledgeable beforehand. I wanted to teach you the *alif*, but I myself have learned it from you. Oh the eye of Muḥammed and ʿAlī, do me a favor, read *ba* and *tha* as well."

Muḥammed al-Bāqir said thus, "Master, *ba* is the gate [*bāb*] of *alif*. Because *a* is Muḥammed, *ba* is ʿAlī. The diacritic on the other hand is the speech [*nuṭq*] of ʿAlī. *alif* is the spirit of light. *ba* is the spirit of the life of the intellect. And the diacritic is the speech.

"Master tell me now, what comes first among those

---

[6] Qurʾān 2:255

[7] The arabic word for diacritic [nuqṭa] starts with the letter n

letters?"

ʿAbdallāh said, "It is *alif*."

Bāqir asked, "Through what evidence, Oh ʿAbdallāh?"

ʿAbdallāh replied, "Oh the two eyes of the believers, I do not know anything more on this subject!"

Bāqir said to him: "Oh ʿAbdallāh! All those masters teach in ignorance, they do not know whether the *alif* or the *ba* comes first! The first of those letters is *ba*, because *ba* is ʿAlī and *alif* is Muḥammed. Exoterically [*ẓāḥir*] Muḥammed is the first and ʿAlī is the gate of him. One may enter a house through a gate. Just like that, one may reach Muḥammed through ʿAlī. Muḥammed and ʿAlī are both one. *alif* and *ba* are one as well. The convert part of *alif* is the secret speech of Muḥammed and the overt part of *ba* is the speech of ʿAlī which has been made evident by knowledge of the light. Infidels hurling out of Satan's hives do know well the law of Muḥammed and they follow that law; yet they are ignorant of the law of ʿAlī and the as the great God has commanded, *They know but the outer (Things) in the life Of this world: but Of the End of things They are heedless*.[8] As such, they do not know that Muḥammed is the earth and ʿAlī is the Hereafter. Oh ʿAbdallāh; is the first of those letters the *ba* or the diacritic?"

ʿAbdallāh replied, "Oh the two eyes of Muḥammed, I do not know the meaning of this. If you were to explain it, I'd learn it."

Bāqir responded such, "The first of those letters is the diacritic, this diacritic has been named the speech because it is the speech of the believers. *ba* is the spirit between two eyebrows, *alif* is the body. First comes the dot, then *ba*, then *alif*. Oh ʿAbdallāh! You are my master. Which one is greater? *alif* or *jim*?"

ʿAbdallāh answered, "I know neither *alif*, nor *jim*. I can only learn if I hear it from you."

Bāqir explained, "*alif*, being the spirit of light makes the human race intermingle and be brothers. And *jim* is this spirit that they call the speaking spirit [*nafs al-nāṭiḳa*] in the spiritual realm."

ʿAbdallāh said thus, "Oh you fruit of the hearts of the believers, they say *alif* is greater. If *alif* is so much, shouldn't one extend it?"

Bāqir said, "*alif* is the spirit above the intellect and they call this spirit the spirit of faith [*rūḥ al-imān*]. This spirit is over the

[8] Qurʾān 30:7

spirit of conscious life [*rūḥ al-ḥayāt al-nāṭiḳa*], it supervises and examines the eight spirits that stand above it and are encompassed by the spirit of faith that goes from the ground to the heavens.

"One that it contains is the spirit of memory [*rūḥ al-ḥifẓ*]. The protected tablet [*lawḥ al-maḥfūẓ*] of the Almighty God is encased within this spirit. Another, is the spirit of thought [*rūḥ al-fiḳr*] and the pen of this tablet is encased in the spirit of memory. Another is the spirit of gnosis [*rūḥ al-ilm*] which is encased in the spirit of might [*rūḥ al-jabarūt*]. And another is the spirit of intellect [*rūḥ al-aql*], cloaked in spirit of gnosis. Yet another is the holy spirit [*rūḥ al-quds*], encased in spirit of intellect. Another is the the great spirit [*rūḥ al-akbar*] which is the universal spirit [*rūḥ al-kull*] and which is encased by the holy spirit. Another, the grand spirit [*rūḥ al-aʿẓam*] which is encased by the great spirit. Oh ʿAbdallāh! All of those are nested together. For this they say that *alif* is greater."

After that ʿAbdallāh stood up in prayer and said, "Great and Blessed God, Muḥammed and ʿAlī are truth [*ḥaqq*], verily, truth. Holy, holy also are the two spiritual members of the Ahl al-Bayt: Sālman and Abū al-Khaṭṭāb!" So he said that and then prostrated.

Thus spoke Bāqir al-ʿIlm, "Oh ʿAbdallāh! *a* is a corporeal form [*shaḥṣ*]; *jim* is the spirit. The word shaḥṣ (شـــخص) is composed of three letters and four diacritics. In total they amount to seven. Those seven spirits, in seven divine epochs [*dawn al-ilāhi*], stand over the spirit of the seven divine cycles [*rūḥ al-ḥayāt al-nāṭiqa*] in resemblance to a rainbow. Or else, as how the diacritic stands over *ba*, so those can stand over the nāṭiqa. Oh ʿAbdallāh! Is the diacritic greater than the *alif*? Or is *alif* the grander one?"

ʿAbdallāh answered, "Oh the light of the two eyes of Muḥammed and ʿAlī! Do you intend to say that the diacritic is greater?"

Bāqir said thus, "Verily, for seven heavens and seven earths can fit inside the diacritic."

"Oh the fruit of the believers, explain this!" said ʿAbdallāh.

"Oh ʿAbdallāh!", Bāqir continued "in the reality of Truth, the diacritic of *ba* is the final extreme palace of that eternality. When you say *diacritic* (نـقطة), there are five diacritics. Diacritic, is made out of three letters (ن ق ط). Five diacritics are the five exalted of the exalted [*khāṣṣ al-khāṣṣ*] of Grand God. Those are Muḥammed, ʿAlī, Fāṭima,

Ḥasan and Ḥusayn. Three letters are the three diwāns, that are Salmān, Miqdād and Abū Ḏarr. *noon* is three letters including its diacritic; *kaaf* is three letters as well; *ta* is two letters. If we were to add those up, the result would be eight. Those are seven angels in seven colors. The eighth is the Great God. For this is the witnessing [*mushāhadah*] of the Great God by his hearing and his sight. Oh ʿAbdallāh! If I were to explain this to its full extent, our discussion would lead to an extreme point. Under the veil of this one dot, there are seven and twelve diwāns."

ʿAbdallāh said thus, "Oh the God of mine and all the believers! How could one fit this Seven and this Twelve into just one mere dot?"

Bāqir said, "The diacritic is three letters. *noon* (in abjad) is fifty-five; *kaaf* is hundred and ten; *ta* is four hundred and four. The sum of those is nineteen; if you were to divide it, it would be seven and twelve. It is this very seven and twelve that illuminates the two worlds. The twelve are us, we the spiritual followers of ʿAlī (ع), from the womb of Fāṭima. The seven are those angels that never ignore us neither in godliness or humanness. God Almighty decreed thus, *Verily in the heavens And the earth, are Signs For those who believe,*[9] and as such *They will dwell therein For all the time that The heavens and the earth Endure, except as thy Lord Willeth: a gift without break*, [10] they stay with us."

Then ʿAbdallāh said, "Oh, my God! These honeysweet words dripping from your mouth are medicines for the spirit. To behold the eternal heaven is to gaze upon this beauteous face of yours; as the heaven is contained within it. Oh the fruit of the hearts of the believers! What are those two worlds that are illuminated which you speak of?

Bāqir answered him, "First is the macrocosmos (*ʿālam al-kubrā*), that we spoke about earlier. The other is the throne of God Almighty, the microcosmos (*ʿālam al-ṣuġrā*). The dot of three lights, persons and the bodies of Imams of Age and the divine scholars are intertwined. *n*, is the spirit of the faith over the spirit. Spirit is the *kaaf* over the speech. *ta* at the end too is not devoid of a dot. Those five dots are the five exalted people. The spirit of hearing is Hasan; the spirit of

[9] Qurʾān 45:3
[10] Qurʾān 11:108

the sight is Husayn; the spirit of smelling is Fāṭima and the spirit of speaking is ʿAlī. The spirit of taste is Muḥammed. Three letter and five dots are seven lights. The letter at the middle is the spirit over the Intellect, in the meaning of Great God. At its right there are four letters. They are; the right ear, right eye, right nostril and the speech of the knowledge of noor. They are to mean Sālman, ʿAmmār, Miqdād and Abū Ḏarr. At the left there are three letters: the left ear, the left eye, the left nostril; Abū Hurayra, Abū Jundab and Abu Abū Kumayl. This spirit that resembles the moon in its color sits among those seven noors over the heavens. *To God belongs the dominion Of the heavens and the earth : He forgives whom He wills, And He punishes whom He Wills : but God is Oft-Forgiving, Most Merciful*.[11]

"Oh ʿAbdallāh! The Great God is this spirit who holds the property of heavens and earth. So he forgives some of the lights in his service over the heavens or the ones in the hearts, and some he does not forgive but throws into torment. These twelve are the twelve organs [*jawāriḥ*] and a purpose is given to each. Furthermore, seven are the messengers [*rasūl*] of God and they never leave the bodies the believers. This examining conscious spirit of life [*rūḥ al-ḥayāt al-nāṭiḳa-e mumtaḥinah*] which is connected to the Intellects of the believers from the azure dome is also connected to the heart and to the two lips and the tongue from the brain and it holds possession of all the sounds in the world. Another soul that illuminates the hearts of the believers and lovers with friendship and love, and one that protects the believing brothers is the spirit of the monotheist faith [*ruḥ al-īmām-i muwaḥḥed*], and it is connected to the conscious spirit of life through this lunar curtain. Yet another is the spirit of preservation [*rūḥ al-ḥifẓ*] which is the protected tablet [*lawḥ al-maḥfūẓ*] of God Almighty. It is connected to the spirit of faith - God's assurance through a sea gleaming with colors of the sun, in the realm which is the lesser dominion where the secrets of the knowledge of the angels are kept. Another among them is the spirit of thinking which is the pen to the tablet of God: spirit of thought [*rūḥ al-fiḳr*] which thinks in the highest realm of angels; which takes unheard of, unread of Ilm from the veil of Grand God. It is connected to the spirit of preservation through a porphyry diwān. Another is the spirit of knowledge [*rūḥ al-ʿIlm*] which is the resurrecting breath of Jesus and it is connected to the spirit of thought through an agate

[11] Qurʾān 48:14

curtain. Yet another, it is the judge [*ḥakam*] of the God, the spirit of the intellect [*rūḥ al-aql*]. It is connected through a curtain blazing with the color of fire to the spirit of knowledge. Among others is it which sees the person of God with eyes [*muʿāyanah*] and is abstracted from any meaning, imagination, name and sign. It is called the spirit of holiness [*rūḥ al-quds*] and it manifests through a ruby diwān into the spirit of intellect, in this lesser world it may never shrink down and enter into a mould of blood and flesh. As the Great God ordered, *It is not their meat Nor their blood, that reaches God : it is your piety That reaches Him : He Has thus made them subject To you, that ye may glorify God for His guidance to you : And proclaim the Good News To all who do right.*[12] Those seven spirits are intertwined into each other like a rainbow through the Intellects of the believers and the divine enlightened ones. As soon as this rainbow reaches its head towards the greater dominion, those souls descend down to the Intellect sequentially. For this earth is the land of doomsday and from this divine throne each has a light in this jugular vein. One of those two spirits is in the place of the deniers and unbelievers and it stands where the wind is, on the right side of the heart; other is in the place of believers and it stands in the form of air and sky, where there is a still water, that is the right side of the heart. To both of those spirits which possess such a light and shine, seven veins of blood flow. As God Almighty spoke, *Had We sent down This Qur-ān on a mountain, Verily, thou would have seen It humble itself and cleave Asunder for fear of God. Such are the similitudes Which We propound to men, That they may reflect.*[13] May they fear God, may they turn towards God and search for eternal salvation in this mountain called the heart. All creation took place through those seven spirits. Up at the heavens and down at the earth, in mastership and in servility very seven is by their proof [*dalil*] and sign [*burhān*]. The sign of that is thus: God Almighty said to Muṣṭafā in the Qurʾān, *Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!"*[14]

Then ʿAbdallāh b. Sabāʾ rose up, kissing Bāqir al-ʿIlm on the face and on the head. He praised him in prayer and cried, "Oh

[12] Qurʾān 22:37
[13] Qurʾān 59:21
[14] Qurʾān 23:14

believers and Muslims; I swear upon the benevolence and rich creations of God. Grand and Blessed God, Muḥammed and ʿAlī are Truth; Truth is ʿAlī and Muḥammed. Oh God the distributor and Oh God the forgiver! I witness that you are the God of all believers and the creator of earth and sky. Oh Grand and Blessed, God the creator!"

So he fainted. He then got up, but he couldn't see al-Bāqir. He saw Muḥammed Muṣṭafā with the light of light shining on his face, coming to him saying "Subhanallah I am, the unblemished and free from all the epithets and attributes I am" while throwing back his tresses full of noor. ʿAbdallāh, seeing this, fell down to the ground again.

When he rose, he heard the ʿAlī, Amīr al-Muʾminīn, saying "Alhamdulillah I am", that is to mean *The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise.*[15]

ʿAbdallāh collapsed again; when he lifted his head up he did not see ʿAlī; but he saw Fatima wearing a green veil adorned with a silken brocade. She was saying "*Lā 'ilāha 'illāllāh*", that is to mean "Neither in godliness nor in createdness, neither up at the heavens nor down on the earth there is no God but me, Fāṭima the creator [faṭir]. I am the creator of the spirits of believers. And I am the one in the verse, *He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names.*[16] Then ʿAbdallāh prostrated.

When he got up from his prostration Fāṭima was no longer present; instead Ḥasan b. ʿAlī said, "I am the Allahu Akbar," while luminating like the full moon, "I am the God greater than the heavens and the earth and I am the one mentioned in *To Him belong the Most Beautiful Names."*

ʿAbdallāh lost sight of Ḥasan; instead he saw the son of Ḥusayn b. ʿAlī with the stars and Jupiter glowing between his lips. The sun in his visage triumphed in grandeur against the sun of the greater domain and ʿAbdallāh began to fear that this sun would burn him down. Ḥusayn said, "Might and power is only by the Great God", that is to say "There is no God but me. I am the one delivering torment to the infidels. I am the savior of the believers. I am Ḥusayn the son of ʿAlī. I am Ḥasan the son of ʿAlī. I am Fāṭima al-Zahrāʾ. I am ʿAlī al-

[15] Qurʾān 17:44
[16] Qurʾān 59:24

Aʿlā. I am Muḥammed Muṣṭafā." Upon hearing this ʿAbdallāh fainted.

When he stood up he didn't see Ḥusayn. He saw Bāqir al-ʿIlm (م) commanding the moon and the sun, uttering starlike bright words from his mouth like when he first saw him. ʿAbdallāh fainted again when he saw those wonders and when he came back to his senses he said, "O Grand and Blessed God, Muḥammed and ʿAlī are Truth, Truth, too, are the two spiritual members of your Ahl al-Bayt that are Sālman and Abū al-Khaṭṭāb. You are the beginning, ending; exoteric you are and esoteric, you are the knower of all" and then prostrated.

Then he left al-Bāqir and went to the centre of the city of Mecca, there he said, "Oh the populace of Mecca and Medina! Oh the populace of Iraq Ajam and Iraq Arab! Oh the populace of Fars and Kirman! Oh the populace of Basra and Kufa! Be my witness that my God is no one other than Muḥammed al-Bāqir son of ʿAlī Zayn al-ʿĀbidīn. I swear to you all that he is the God of eighteen thousand realms. He is the beginning, ending; exoteric he is and esoteric, he is the. knower of all!"

Then the people started congregating. Some objected to him. They said "ʿAbdallāh b. Sabāʾ had gone the wrong way". Later ʿAlī Zayn al-ʿĀbidīn and his son Bāqir al-ʿIlm (م) ordered him to be burnt on the stake, then they stated that ʿAbdallāh b. Sabāʾ was a madman not worthy of listening.

Then Lord [*ḥudāvand*] al-Bāqir forgave him and recited this verse, *So Zakariya came out to his people from him chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening. "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth.*[17] When al-Bāqir recited this ayat, someone who was neither dead or ʿAlīve, *In which they will then neither die nor live*,[18] came out of a wall of Fāṭima's room. Bāqir al-ʿIlm blew his breath to him. When the spirit came out of that child with a bright moon complexion, it entered from the throat of that person and stood upright there. He was reciting the ayat, *He knoweth the unseen and that which is open: He is the Great, the Most High*,[19] and was witnessing to the godship of Imam al-Bāqir in that assembly of learned men.

---

[17] Qurʾān 19:11-12
[18] Qurʾān 87:13
[19] Qurʾān 13:9

al-Bāqir asked, “Oh ʿAbdallāh! What have you seen and in what condition were you in?”

ʿAbdallāh gave his answer, “Oh the God of gods, light of noor! I saw myself in sleep, sitting by the maidens at the palaces of heaven. I was with the youth of light and tents of spirit, *Companions restrained (as to their glances), in (goodly) pavilions*; [20] I saw Muḥammed, ʿAlī, Ḥasan, Ḥusayn and Fāṭima as well. All the inhabitants of heaven were witnesses to their godship. I too was witnessing them and saying ‘God witnessed that, there is no God but him. He is the everliving, ever standing, ever the one maintaining all the living beings.’ I saw you too, Oh, my God as a hundred thousand suns and moons were rising from between your lips and teeth. When I woke from my slumber, I did not see any of them, I saw you only; you blew towards my mouth and my entire body started to speak and witness.”

When Bāqir al-ʿIlm came home, his contemporaries, enlightened ones gathered around him. Jābir b. ʿAbdallāh al-Anṣārī, Jābir b. Yazīd al-Juʿfī and Ṣa'ṣa'a b. Ṣawḥān prayed together and praised him. They turned towards al-Bāqir and they said, “Oh the Lord of the Age [*Ṣāḥib al-Zamān*]! ʿAbdallāh b. Sabāʾ spoke of the truth but you killed him and burnt him on the stake. The response to what he said must not have been this. We witnessed everything he witnessed. But we do not know what all this means.”

Then Bāqir al-ʿIlm spoke thus, ‘’Oh the enlightened ones, it is dangerous to unveil our secrets. For during the six thousand year long span of sharīʿa they did not unveil the cloak over us and they did not speak of the truth openly. Only when Al-Qāʾim appears the meaning can become manifest. Because the Great God will become manifest then with Al-Qāʾim. To witness today would be mistaken. ʿAbdallāh tried to unveil us. Whoever tries to unveil our cloaks, we unveil their cloaks. Oh the enlightened ones! Oh my brothers! You know well that during his time, a minaret in Kufa prostrated before him and could not rise back again when it saw our God who came to being through authority and reached caliph ʿAlī Amīr al-Muʾminīn. In secrecy and in openness everyone witnessed from heart with a certain confession. Only Abū al-Khaṭṭāb explained this light and said, ‘Oh the Arabs and the Ajam! Swear by me that there is no God other than ʿAlī ibn Abī Ṭalīb in eighteen thousand worlds!’ In response to this our

[20] Qurʾān 55:72

Lord Father ordered Abū al-Khaṭṭāb's death by burning. Oh the enlightened ones! If our father did not execute Abū al-Khaṭṭāb, he would say the words that are ought to be said nine hundred and forty years later.''

Then all the enlightened ones stood up and started apologizing to him. Jābir b. ʿAbdallāh rose up to say, "What took place was what God willed; what has not happened only happens if he wants it. God only holds the power to decide. He does what he wills." Ṭalīb b. ʿAbdallāh stood up and said, ''I too would sacrifice myself to God al-Bāqir to see what my father saw''.

The Ṭalībi maḏhab in and around Damascus is the maḏhab whose foundations were laid by this Ṭalīb, son of ʿAbdallāh b. Sabāʾ. The Ismaili maḏhab is the maḏhab founded by the followers of Abū al-Khaṭṭāb. They sacrificed their bodies for the sake of the followers of Jaʿfar al-Ṣādiq born from Ismail, and it stayed this way through the passage of time. May peace be upon him who follows the right path.

Part Three

1

Questions asked to Imam al-Bāqir

2

Question I: What is the meaning behind the event when the minaret at Kufa prostrated before ʿAlī?

Thus narrates Jābir b. ʿAbdallāh al-Anṣārī, "I asked Bāqir al-ʿIlm, God and the Lord of the Age about the prostrating minaret of Kufa. 'Something that has no spirit can prostrate, how can that happen?'"

Then said al-Bāqir, "Oh Jābir! It was a divine manifestation; it manifested in that minaret in ʿAlī's governance (*walāyat*) and it accepted the divine manifestation in ʿAlī's guardianship, it prostrated against him and bound himself to him. Oh Jābir! The day when the Sultan of Believers, ʿAlī manifested with his governance and caliphate his manifestation was demonstrated to every resident of earth. The skies, the earth; mountains and sea and plants and everything of that sort it was manifest; to angels named Gabriel, Michael, Azrael and Israphel too it was manifested. Goodness and peace blossomed in the hearts of everyone who accepted ʿAlī's divine manifestation in his governance; in the hearts of those who did not accept many worries and harrows did arise. The divine manifestation in ʿAlī's governance was first demonstrated to the skies and they all accepted it; and so the sun, moon and all those stars with their angels came into being. Then they demonstrated the manifestation to the mountains. Over those montane peaks who accepted ʿAlī's godship there are many sheep, various sweet fruits, herbs beneficial to humankind, valuable ores and every sort of animal and bird of use to men. On those ridges who rejected ʿAlī' divinity we see nothing but naked rocks, thorns and ferocious beasts of no good to humanity.

"Then ʿAlīʾs divine manifestation in his governance was shown to the seas. Those waters who accepted the manifestation are soft, fresh and sweet; in them dwell fish ready for humans to collect and amber exists in abundance along other things of good use for humanity. At the floor of those seas there are sources of pearl, nacre and things like that. The seas who have denied the divine manifestation are full of brine, they are bitter and they indeed reek of rot. In them are whales, serpents, dragons and other animals that are not of good use for humans. After that ʿAlīʾs divine manifestation was presented to the wide moors and plains. Those who accept bloom with verdant vegetation and herbs, they are full of vegetables and flowers. Those refusing to accept are naked plains, they are deserts and they do not possess any benefit. After this, the turn came to demonstrate the manifestation to the ferocious beasts and animals who walk on four feet. All the accepting animals are those which humans are able to eat. Those who did not accept the manifestation are useless animals. All of those are carcass-eaters like tigers, hyenas, boars, bears and the such. Their meat is not fit for human consumption.

''Then the ores [*jawhar*] in the world were presented with ʿAlīʾs manifestation. Gold, silver, ruby, turquoise and emerald were among those who accepted the message, all of them valuable jewels. The deniers were infertile clay and limestone and others resembling them.

"And finally ʿAlīʾs divine manifestation in his governance came to the cities and the villages. The believers to ʿAlīʾs manifestation are faithful and religious souls; deniers are all infidels and those who have lost their way. Oh Jābir! In the Qurʾān God speaks thus, *Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills.*"[21]

[21] Qurʾān 22:18

3

Question II: What is the meaning of Basmala? Why before every surah in Quran we read *Bismillah, ar-Rahman, ar-Rahim*? Why is it necessary that we say this before doing any deed?

After that Jābir al-Juʿfī stood up and asked, "Oh, my God! What is the meaning of this *Bismillah, ar-Rahman, ar-Rahim* that they add before every surah in the Quran, that they say before beginning any act?"

Bāqir answered thus: ''The interpretation of the Basmala is according to what God Almighty said in a line in the Goal of Goals [*Ghāyat al-Ghāyat*]. Basmala is the greatest. God Almighty created it according to his own organs [*jawāriḥ*], he created it in seven and twelve. Over himself he created a sea of thousand colors, beneath himself he created a sea called divinity [*ulūhiyyat*]. God Almighty crafted the seven and twelve lights from his own sensory organs; that is to say, the seven and twelve lights were assembled from his own hearing and sight, they were not created from naught. As God the Great ordered, *He has let free the two bodies of flowing water meeting together. Between them is a Barrier which they do not transgress*.[22]

"Oh Jābir al-Juʿfī! Those two waters are the seas of noor we talked about. The barrier between is God Almighty. The pearls and corals in this sea are the angels [*malakān*], lords [*malikān*], chiefs [*naḳibān*] and the nobles [*najibān*]. I testify before God Almighty that those ornaments and lanterns from the noor of the believers in their assemblies contain the truth that believers will go to heaven and the unbelievers to hell. No book talks about this. Oh Jābir, this seven and

[22] Qurʾān 55:19-20

this twelve emanates from our person. The intellect is the proof of sea of white [*baḥr al-ża*]. The conscious spirit [*nāṭiḳa*] is the proof of the Great God, and it is located over the sea of white. Two eyes, two ears, two nostrils and the mouth are the proof to the seven organs of God. Two hands and the fingers are proof of the twelve between the sea of white and the sphere of the end of infinity [*qubba al-ghāyat al-azali*]. And the sphere of the end of infinity is the canopy of God over our heads. That sphere is the great spirit in the sea of thousand colors. And this intellect is similar to white earth [*zamin-e safid*] and it is over seven skies like the sea of white, *A revelation from Him Who created the earth and the heavens on high. (Allah) Most Gracious is firmly established on the throne (of authority). To Him belongs what is in the heavens and on earth and all between them and all beneath the soil.*[23] As we understand from this commandment of God, the Throne of God is over the seven skies. So to say, God is over the sea of white; and the sea of white is the Throne of God and all those maidens, young boys, candles and lanterns and pavilions and the *youths of perpetual (freshness)*[24] were created over the white dome.

"Oh Jābir al-Juʿfī! The Basmala over the Qurʾān is that Throne!" *ba*, *sin*, *mim*, and the diacritic under *ba* are the proof to those four angels. In the language of humans they call those Sālman, Miqdād, Abū Ḏarr and ʿAmmār. Two *l*am*s* and one *ha* are the proof of three angels they name Abū Kumayl, Abū Hurayra and Abū Jundab. The *alif* between those seven letters is the proof of Almighty God. Our human features too were created by proofs. The right ear, the right eye, the right nostril and the organ of speech: those are the proofs of *ba*, *sin* and *mim*. Organ of speech is the proof of the diacritic. Left ear, left eye, left nostril: those are the proofs of two *lams* and one *mim* and one *ha*. As a proof of *alif*, this divine spirit of life stands at the centre, in the forehead. The organs on our face were placed there by this spirit. The two ears stand parallel to each other to detect the sounds immediately and to inform the spirit of life even when the eyes are closed. Of such kind too are the eyes, nostrils and the mouth. In the same pattern indeed do Sālman, Miqdād, Abū Ḏarr and ʿAmmār, Abū Kumayl, Abū Hurayra and Abū Jundab obey the Great God and they stand ready before his presence. *And the Firmament has He raised high and He has set*

[23] Qurʾān 20:4-6
[24] Qurʾān 76:19

up the balance (of Justice).[25]

"Oh Jābir al-Juʿfī! This *Bismillah, ar-Rahman, ar-Rahim* is greater than that Basmala which men attribute God's name to. Verily, it is the throne of God. God is the one who surpasses the comprehension and delusion of the heart. God made the exalted twelve and seven that he hides under his veil, with all the attributes of his own greatness, verily he created them inside the letters of this Basmala. The lights of twenty eight unblemished nobles [*najibān*] are hidden under the veil of those twelve letters (*ar-Rahman, ar-Rahim*). The earth and sky and the spirits of four lifetaking and life-giving angels are hidden under the veil of those twelve letters as well. Basmala is the throne of God. *ar-Rahman, ar-Rahim* is the throne of Basmala."

Then said Bāqir al-ʿIlm, "This is why this word has been engraved as '*Bismillah, ar-Rahman, ar-Rahim*' over that silver plate!"

Then spoke Jābir al-Juʿfī!, "Oh, my God! A thousand souls be sacrificed for your soul, explain this a little bit to your powerless follower."

Bāqir al-ʿIlm said, ''Beware! Guard my legacy! Oh beware Jābir al-Juʿfī, the Basmala is the proof of the palace, the goal beyond the extremities [*ghāyat al-ghāyat*]. *ar-Rahman, ar-Rahim* is the proof of the white dome. The Basmala consists of nineteen letters: *ba* is two letters; *sin* is three letters; *mim*, too, is three letters; *alif* is three letters; *lam* is three letters; the second *lam* is three letters as well; *ha* is two letters. They make up nineteen letters. Seven of them are the almighty organs of God, and the names of those are Muḥammed al-Maḥmūd, ʿAlī al-Aʿlā, Fāṭima al-Fāṭir, Ḥasan al-Iḥsān, Ḥusayn al-Rāfiʿ al-ʿAlī, ʿAbdallāh al-ʿAlī and Abū Ṭālib al-Aṭlab. Those are the seven over which exists nothing and anything which is their equal is nonexistent. They appeared over the sea of white with their hundred thousand lights and glowing colors. The other twelve are the twelve lights of Ahl al-Bayt lined up before them. They too are the members of this unmatched palace, *For to God belong The Forces of the heavens And the earth ; and God is Exalted in Power, Full of Wisdom.* [26] This very seven and twelve are under the veil of the seven angels who are the proofs of the seven letters of Basmala. Those angels are Sālman, Miqdād, Abū Ḏarr and ʿAmmār, Abū Kumayl, Abū Hurayra and Abū Jundab. Just as the

[25] Qurʾān 55:7
[26] Qurʾān 48:7

Basmala is seven and twelve, those seven veils and curtains too are seven and twelve. The seven and twelve hidden letters are veiled by those seven angels. No one on earth could know the workings of those angels without reading this book or learning it from the words of the believers. This is the proof of twelve chiefs [*naqibān*] over the sea of white of *ar-Rahman, ar-Rahim*. Twenty eight nobles [*najibān*] and four angels close to God are hidden under the veil of the chiefs. If you were to separate the letters of *ar-Rahman, ar-Rahim* from themselves you get two orphans and four angels. Twelve hidden letters are the proof of the Basmala. As Basmala stands over *ar-Rahman, ar-Rahim*, so stands over the extremities that throne, the palace of Omnipotent God, over the sea of white. Those twelve chiefs, dear to God, are the owners of the sea of white. As God Almighty commands, *And the angels will be On its sides, And eight will, that Day, Bear the Throne Of thy Lord above them.*[27] Those twenty four stakes of God, that is to say, those twelve chiefs and the seven angels of heavens and the seven nobles from Muḥammad to Abū Ṭālib are the repeated seven as God commands in, *And We have bestowed Upon thee the Seven Oft-repeated (Verses) And the Grand Qurān.*[28] The twelve that come after the seven angels of heaven are us, the Ahl al-Bayt. This, seven and twelve exists but they are the bad ones. As God Almighty commands, *Your guardian-Lord is God Who created the heavens and the earth in six days and is firmly established on the throne*.[29] Oh Jābir! The lesser universe works in the same formula too."

Finally Jābir asked, ''My God! Illuminate me on this subject!''

Bāqir al-ʿIlm answered, ''The seven lights we have mentioned are the believers and the imams of the age. In them are seven and twelve traits [*ḫaṣlat*]. If just one of them were to not exist, they would be incomplete. The right ear hearkens to the three languages of knowledge. The right eye has sight of three objects colored white, black and golden. The right nostril sniffs three scents: pleasant, unpleasant and mixed. Left ear and nostril work the same way. Along with the tongue that speaks of the three languages of knowledge, we have nineteen. Just as God Almighty says,

---

[27] Qurʾān 69:17
[28] Qurʾān 15:87
[29] Qurʾān 7:54

Darkening and changing the colour of man! Over it are Nineteen.[30] The twenty eight nobles hidden in two hands and ten fingers are the twelve and twenty eight of the sea of white, in the same manner. Such is the explanation of the Basmala! Oh Jābir, this is the knowledge which fits neither into the heavens nor into the earth, the knowledge that can not be explained by any book in this clarity."

[30] Qurʾān 74:29-30

4

Question III: Is God, the Creator on heavens or on the earth? What are his traits and attributes? What is he made of? What was made out of him?

Then Jābir al-Juʿfī stood up, put his hand on his face and asked, "Oh, my God! Is the creator on heavens or on the earth? How is He? What are the attributes and traits of him? What is He made out of? What did he make?''

Bāqir said, "This is a mortal sin. Leave it to the believers who will inherit this book that unspeakable thing, the thing which no prophet or no manifestation could unveil from the Omnipotent God."

Jābir remained silent for a while. He stood up, raised his hand towards the skies and praised him, ''Oh, my God! God of all Gods! Forgive this miserable feeble slave of yours and do not turn your face against this question of me!" The initiated people present there also stood up and repeated this wish of forgiveness.

After this said Bāqir al-ʿIlm: "Oh Jābir! This veil, how can it be lifted off of God Almighty? For whoever tells this secret to someone who is not worthy [*ahl*], his soul leaves his body along with that secret and enters into the body of the listener. Oh Jābir, one may not read this secret, one may not speak of it. In this there is a great danger. Hearken, Oh Jābir! Beware, beware! Turn yourself away from it! I will write the words down on a paper, just so that you don't have to read it aloud with your tongue. I will give to you the responsibility of the mercy and trust of God and his prophet; the mercy and trust of Salmān, Miqdād, Abū Ḏarr; the mercy and trust of chiefs and nobles. May the believers holding property of this book do the same and may they not transmit it

to the unworthy."

Thereafter Bāqir wrote on a paper and gave that to Jābir. First he wrote thus, "Our God and Creator is both on the heavens and on the earth. So to say he is both in those diwans up in the sky, the celestial palaces and at the same time he is in the lesser universe, the veil of imams of the age and the believers. When no earth nor heaven nor any created being existed, at the very beginning there were five ancient lights of five colors resembling rainbows. Out of their rays a sunlike air was created. What we call heaven and earth now was once that pleasant air. Those five lights stood above this air and when the noor of the goal beyond extremities [*ghāyat al-ghāyat*] appeared like a person of divine light, they became the five senses to that end [*ghāyat*]. Among the humans people called Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn are those five lights. They were not created out of anything, as God commands, *Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.*[31] Those five lights oversee the believers, they stand on the divine throne. The speaking [*nāṭiḳa*] spirit sitting there is God himself, he created the creation and he manifested himself from the greatest to the basest of beings in every name and appearance imaginable. Oh Jābir; the Great God is this divine speaking spirit. In the realm of light He is called the sun; in the realm of spirit His name is the conscious spirit, the speaking, the consciousness, the intellect. Over this sea of white He stands over the intellects of believers, he is in the colour of thunder and clouds and the moon. This truly is the sight of God by the naked eye."

"His right hand is sun-colored, it's the spirit of protection [*rūḥ al-ḥifẓ*] that receives. His left hand is the spirit of thought [*rūḥ al-fiḳr*] and all the lights originate from it. *The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth.*[32] This spirit is porphyry colored. God's head is the grand spirit [*rūḥ al-aʿẓam*] and it is a void [*ṣifr*] of thousand colors. Over Him there is nothing, neither in the heavenly realm nor in the earthly one: *there is nothing whatever like unto Him, and He is the One that*

[31] Qurʾān 112:1-4
[32] Qurʾān 5:64

hears and sees (all things).[33] His right eye is the great spirit [*rūḥ al-akbar*] and it is a white crystal. His left eye is the spirit of intellect [*rūḥ al-aql*] and it is a yellow fire. Great God commanded, *We shall record it in his favour,*[34] that those two spirits see the entirety of Heaven, Earth and the Hereafter. As God Almighty commanded elsewhere, *No vision can grasp Him, but His grasp is over all vision,*[35] both his ears are the extreme temperament [*mizāc-e ghāyati*] and divine luminescence; they are the same color of God's tent and they hear the sound of every living soul. God spoke: *We had firmly established them in a power which We have not given to you and We had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were (completely) encircled by that which they used to mock at,*[36] and in unison with this, this soul encompasses all the palaces and assemblies, all the thrones and diwans. Because it is God himself. One of the two nostrils of God is the agate-red spirit of knowledge [*rūḥ al-ʿIlm*] which manifests itself wherever the sweet scent of godly knowledge occurs. Other nostril is the rust-coloured spirit of might [*rūḥ al-jabarūt*] and it is always on the road. Every divine wind and the lights are from Him. The speaking tongue of His is the holy spirit [*rūḥ al-quds*], the red ruby, every creation is with it, *So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.* [37] The heart of the Omnipotent God is the spirit of faith [*rūḥ al-imān*] named the monotheist [*muvaḥḥid*]. Its color is the dome of the moon. The entirety of the faith of believers is from it, every soul trusts it. *And if*

any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion,[38] so it is commanded. The feet of God is this divine manifestation and humanly gaze in this house of speaking [*ḫāna-ye nāṭiḳa*], that is to mean the mouth. This mouth connects to the heart. They say, in this material spirit of life, that on the doomsday [*Qiyāmah*]

[33] Qurʾān 42:11
[34] Qurʾān 21:94
[35] Qurʾān 6:103
[36] Qurʾān 46:26
[37] Qurʾān 36:83
[38] Qurʾān 65:3

God will put his feet in Hell and he will render it cold. No knowledge can placate this heart and it does not hold witness in a definite manner. Only when a divine manifestation and a gaze of believers happens inside it, only then it witnesses the already existing, already strong God. It becomes the one who wakes up by the night to worship and one who always fasts. *There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.*[39] The firmament of God is this divine throne, it is the intellect with the spirit of mind in its right lobe and an undulating, full to the brim spirit in its left lobe. God stands over this intellect through the means of His own grandeur. *Verily, (Allah) Most Gracious is firmly established on the throne (of authority).*[40] The five lights existing in the faces of believers and holding the firmament of God, they truly are the spirits of two eyes, two nostrils, two ears, speaking and taste. They appear on eight manifestations. I swear to God that we did not mention them in any book. Beware! Caution! Oh Jābir, the spirit escapes the body of whichever unfortunate soul who dares utter those words."

Jābir, after reading the tablet, prostrated before al-Bāqir; "Blessed, unblemished; unblemished and blessed are Muḥammad and ʿAlī , they are the lords of angels and souls. Praise be God-praised Muṣṭafā and his Ahl al-Bayt with his spiritual son Salmān, Abū al-Khaṭṭāb." said he.

Then al-Bāqir spoke, ''Oh Jābir! The inheritors to this book must read it in silence, in solitude, in the safety of the night; they must hide it away at day. Free from the shackles of the prison of heart is he who gets to recognize his own God, gets to know him in this way and witnesses him. Oh Jābir! The true believer is he who recognizes his God in this way, he who witnesses him, he who sacrifices his life and belongings for his sake."

[39] Qurʾān 3:18
[40] Qurʾān 20:5

5

Question IV: What is the meaning of explanations offered forth by those who lost their way arguing God has neither attributes nor adjectives?

Jābir al-Juʿfī asked, "My God! Those mongrels standing head down, those say that God has neither attributes nor adjectives! How come?''

al-Bāqir gave his answer: ''Oh Jābir! This is that rageful word of God. For God Almighty is in close proximity to us, and he does not give thought about that damned Iblis worshipping by himself. *They see the (Day) indeed as a far-off (event): But We see it (quite) near.*[41] Oh Jābir, see, I say, *Say: He is Allah, the One and Only;*[42] …is the word. ''What do you say?''[…][43]

Jābir said to him, "Oh God of all gods, you have knowledge above all.''

al-Baqir continued, "As expounded, God manifested himself to Iblis, yet Iblis denied him. God is above all existent, He is truth, He is over the heavens, He is unmatched and of no comparison. That is the exoteric exegesis of the *Say: He is Allah, the One and Only* verse. Or else we know that God's rage is great. May it be away from us and from all the believers and muslims.

"Oh Jābir! For unbelievers it is hard and distant, for believers it's close and simple. For the believers witness before

[41] Qurʾān 70:6-7
[42] Qurʾān 112:1
[43] Sentence worth of manuscript corrupted

existence and unbelievers testify before nothingness. No matter from which direction you worship nothingness you would be worshipping to null, any prayer towards nothingness means nothing. God commands that repentance of unbelievers shall not be accepted. Oh Jābir, we have no place in the nothingness and we see none other than the God we tell about. For God Almighty is this spirit in divinity, He is the sun in the realm of light. Because it is from God. A road to the divine throne, the intellect of believers is paved from palace to palace and from light to light, like a straight line. So that whenever this spirit and light disappears it takes the form of this mould with its true essence."

6

Question V: What do the lights in the divine palaces of God signify?

Then Jābir al-Juʿfī asked, "My God, could you explain to your servant the grandness and the attributes of divine palaces? And of those lights connected between those palaces? What would be their exegesis?"

al-Bāqir continuıed his speech without giving rest, "This is the divine person God, being the final veil of infinity over the sea of white. Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn; Abū Ṭālib and ʿAbdallāh al-ʿAlī are all members of this divine assembly. Five lights from those five angels are connected with the sea of white. They are like heavenly trees with their branches and leaves. The lion, Burāq, the white hawk, the holy Phoenix and the godly Duldul are all positioned over the branches, they all sing of praise of God [*tasbiḥ*], oneness of God [*taḥlil*], reveration of God [*taʿẓim*] and exaltation of God [*tamjid*]. *Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.*[44] Burāq is from the light of Muhammad. Duldul is from the light of ʿAlī. The lion is from the noor of Fāṭima. The white hawk is from the noor of Ḥasan and the the godly phoenix is from the noor of Ḥusayn. The sea of white is ornate with those animals. In the sublimity where the white dome extends itself, there are many palaces a thousand times larger than it. As it is said in Qurʾān, *a Garden (of Bliss), the width whereof is as the width of heaven and earth.*[45] That divine Duldul testifies the faith of

[44] Qurʾān 62:1
[45] Qurʾān 57:21

the believers, chiefs and nobles to God. That Burāq shines noor over seven angels in this sea of divinity. That lion and that pale hawk enlighten the vast white dome with their godly light and light through the beating of their hundred thousand wings. That phoenix of God sheds shade over the chiefs and nobles of heaven. And that bickering river of life also flows its way through there. *In shade long-extended, By water flowing constantly.*[46] Beneath the white dome there is a vermeil sheath. Inside this sheath sprung forth five people from the roots of the heavenly tree of Ṭūbā. The palace beyond extremities [*Ghāyat al-Ghāyat*] likewise is inside this sheath. That palace produced a hundred and twenty four thousand lights of all the rainbows colors, appearing in the sea of white. Over this vermeil sheath hundred and twenty four thousand lights descended. God Almighty commands, *See ye not how Allah has created the seven heavens one above another, And made the moon a light in their midst, and made the sun as a (Glorious) Lamp? And Allah has produced you from the earth growing (gradually).*[47] That means that God created many lights and spirits among those palaces, he arrayed the sun beams, the moonshine and trees of light.

"Under this sheath there is another sheath, fire-colored. From the vermeil sheath to this sheath five people manifested, their names are Gabriel [*Jabrā'il*], Michael [*Mikā'il*], Israfil [*Isrāfil*], Azrael [*ʿAzrā'il*] and Surafil. In this palace hundred and twenty four thousand lights from the vermeil sheath manifested. *Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth parables for men.*[48] This light is fully colored like blazing embers. The blazing sea also is like a sea where flames shine over a white crystal which the light and beauty is unspeakable. Again in this palace there are unspeakably many spirits and lights. Over this palace, there is a sheath agate-colored. From the flaming fire colour palace did the five lights from the five angels manifest over this agate palace, they stand over this palace like beautifully drawn paintings. Among mankind they call those the Intellect, the Self, the Conquest, the Enthusiasm and the Dream. When *angels, rank upon rank,*[49] are put in a hierarchy, the light-born hundred and twenty four thousand jewels shine like the moon and the sun in

[46] Qurʾān 56:30-31
[47] Qurʾān 71:15-17
[48] Qurʾān 24:-35
[49] Qurʾān 89:22

this palace. Their nourishment is the divine manifestation only.

"God Almighty commands, *A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.*[50] Under this sheath there is a chrysanthemum-colored palace. In this very palace appeared hundred and twenty four thousand chrysanthemum lanterns and bright candles made of light. Five grand agate lights are lined up in this palace. Kaleidoscopic birds and peacocks, made of divine light, truly do move their wings and make their sweet song as they praise God there. *Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things.*[51] Under this is a place called Firdaws, it is a porphyry dome. This porphyry palace contains thousands of jewel orbs, fragrant herbs and flowing waters – all made of divine light. They call those manors of heaven, beneath which four rivers flow, with names like wine, milk, honey, sweetwater and elixir of life. The five grand lights from the five palaces are called divine maidens also. As our God commands, *Companions restrained (as to their glances), in (goodly) pavilions.*[52] The elixir of life is the words of those who praise God. The stream of wine is the beneficial knowledge of them. The stream of milk is their secret knowledge. The stream of honey is their knowledge regarding the divine revelations. Over that boundless palace of the extreme of extremities there are *rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear.*[53] A hundred and twenty four thousand bright lanterns burn inside this sheath. Under this palace there is a palace shining bright like the sun. From the porphyry sheath the hundred and twenty four thousand lanterns manifested unto this radion sheath. Over the lights of this palace there exists five more lights. *The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star.*[54]

This palace is sea-like. It was distilled from divine light. In this sea hover hundred and twenty four thousand suns. No such gleam

[50] Qurʾān 76:6
[51] Qurʾān 67:19
[52] Qurʾān 55:72
[53] Qurʾān 47:15
[54] Qurʾān 24:35

like that of those suns exists on earth. Is it not evident in God's commandment, *We make the sun its guide; Then We draw it in towards Ourselves,- a contraction by easy stages and He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection.*[55] From this cover, this sheath descended five colors down to the moon-lit sheath. Again, the hundred and twenty four thousand lights of divine brightness are hung like a rainbow over the lunar sheath. All praise those five souls. *It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).*[56] The heaven of Riḍvān consists of those five souls. Over it also exists five colors of those five angels. *Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.*[57] From the sheath of moon the five lights next manifested in the lapis palace. Hundreds of thousands of lights and souls observe that those five lights are always in praise and the reaffirmation of the uniqueness of God. Such stars and planets from divine light circumambulate them. Down from lapis sheath the five lights finally expressed themselves on earth by connecting themselves to the hearts of the prophets, the enlightened ones, the inheritors of knowledge. Their hearts are so full of this bliss that they attained the power to accomplish whatever they want.

"Oh Jābir, the light tied to the hearts of the Imams of time is this light. For the infinite dome that is the extreme goal of all the extreme goals connects every palace; for it connects through the intellect of the lapis dome to the conscious spirit, that is to say the spirit of life. From the intellect it casted shade over this dark heart. But they say that the shade of God does not fall on earth. The earth truly is the heart, God is this noor that is connected to the heart. The proof of God Almighty, the conscious spirit is also inside this light. If he desires, he makes himself a home inside the heart; if he desires, he ascends to the throne of God and to the dome of extremities. Five lights were sent from the lapis dome to the conscious spirit. The names of the five lights are the extreme temperament, the divine breath, the sunlight, the

[55] Qurʾān 25:45-47
[56] Qurʾān 36:40
[57] Qurʾān 9:72

divine reunion and the gaze of faith. Every five on this earth comes from the five who cast no shadow, the names of which are Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn. They are the five lights tied to the conscious spirit. The conscious spirit that is God casts shadow over this earth which we call the heart. The spirit of sensation [*rūḥ al-ḥissiyyah*] dwelling in this house of water, and the objecting spirit dwelling in the house of clean winds – both are blessed by this light. Both are connected to the heart by the divine chain coming from the seven heavens and palaces. The conscious spirit orders, ''hold this divine chain tight with your hands and sit over Miʿrāj.' This heart is the proof of the earth which is the abode of objectors of the rebelling unbelievers. Half of it is denial and darkness, half of it is light and salvation. The meaning of the spirit of sensation is disbelief [*kufr*]. The despised man is darkness. The objecting spirit is in the dwelling of wind and sun. The sensational spirit is in the dwelling of waters and the moon. *When he saw the moon rising in splendour*[58] and *when he saw the moon uprising*.[59] Like how Muḥammad and ʿAlī are intertwined together, so is Miʿrāj intertwined with this spirit. Like how there is a connection from the lapis sheath to the conscious spirit of believers, they too are connected to each other up until the level of godliness, just like how they say that the king is the shadow of God. This spirit of life is the jewel casting shadow over the heart. God was over the throne. God's shadow was over the earth. Those five special people cast shadow, standing from palace to palace, over the examining spirit. Those five people never disappear from the earth; in every time their names were Muḥammad, ʿAlī, Fāṭima, Ḥasan and Ḥusayn. No place is devoid of them from the top of the sky to the bowels of earth. Every five existing in the world is from the reflection and manifestation of this very five. The mentioned five are the proof to five fingers of a hand and the five layers of the eye and the five obligations [*farż*] that Muḥammad brought. *O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,- And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light. Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.*[60] Such is the exegesis of those palaces of divinity.

---

[58] Qurʾān 6:77
[59] Qurʾān 6:78
[60] Qurʾān 33:45-47

7

Question VI: How did God Almighty bring those palaces and the vast space into being? Why did he create the souls and what was the reason behind creation?

Then Jābir b. ʿAbdallāh al-Anṣārī stood up and prayed then said, ''Oh, my God! God Almighty, how did He create all those palaces and places of assembly? How did He do it? From what substance did he create the souls? What was the reason behind creation?''

Bāqir al-ʿIlm (ع) said thus, "The matter regarding the creation of those palaces is a complex subject indeed, one not many can understand. Beware! Beware that this truth is a well-kept mystery. Oh Jābir, we explained in this book already the five unmatched lights among which God became evident, the five lights which existed in the time when only God Eternal existed at that beginning of the beginnings. Now reigns a pure, beautiful and lofty air in all the heavens and earth. After the five most exalted lights there appeared the five colors of the palace of infinity along with hundred and twenty four thousand more other colors. So much that in every hour we see another color. That exalted of the exalted was the dome of infinity with all its organs. Hundreds of thousands of lanterns, candles and lamps of divine light appeared forth from God inside that dome. They all came into being in the blink of an eye. Is not, yea, *And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker*[61] a clear sign?

[61] Qurʾān 16:77

No one among the angels nor the earthlings could know His full attributes and might. Even if the seas became ink; the trees pens; the seven skies paper; even if all of those in the realm of spirits and those in the realm of divine lights and the humans and the jinns and even if they wrote about the might and sublimity of the infinite dome they would all extinguish before even writing one in thousand of it. *Say: If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.*[62] Then God made His call from the left side and from the right side. The sounds of those two calls became light beams and those two light beams turned into spirits of uncountable numbers. All those spirits turned into seven primary colors and those colors turned into a million more other colors. So much of radiance was there that from each and every one of them like the rubies of Badakhshan, agate, turquoise, chrysanthemum, jewels and pearls and stars did the light shine. They looked like what our fingernails look like now. From every nail was appearing a sun or a moon. They grouped up in lines of six.

"Every group had a leader. There was someone called ʿAzāzīl, their master. He was the master to the second, third, fourth and fifth lines as well. ʿAzāzīl had borrowed a light from God. By the strength of that light he was in the creation of more souls like himself. Just like how God Almighty forged souls from red clay, ʿAzāzīl was creating souls by himself. Some time has passed and so many souls appeared from the red clay of ʿAzāzīl that only God knows the exact number of those created! Then God called to ʿAzāzīl and said 'Oh the grand one, tell me now! who are you, who am I, what are all those essences?'

"'ʿAzāzīl answered him, 'You are God, I too am God and those are the souls both of us created.'

"Then God said, 'There may not be two Gods, for I created you. I also created all those souls. *I create[d] man from clay.*'[63]

"'ʿAzāzīl spoke, 'My creations are more numerous than those of yours. I created tens of times more souls than you did. Are you bidding for the title of God even in this situation?'

"God Almighty then said, 'Everything you made carries

[62] Qurʾān 18:109
[63] Qurʾān 38:71

my own sign of creation. I am taking back what I gave you as a loan. Now let's see if you can create anything!' Thus said he, taking back the light which ʿAzāzīl used to create souls; he created the dome of the sea of white with that light. That dome is a thousand times greater than the blue dome of our earth. He illuminated this dome with hundred and twenty four thousand divinely lighted candles, lanterns and lamps; after that he bedecked it with hundred thousands of chalked shining manors and palaces; he made rivers flowing with the water of life; he ornated the riverbanks with trees of heaven. He made divine phoenixes perch on those trees, he made young boys sit in their shade; he made beautiful the dome with that white hawk, Duldul, Burāq and the lion. He created mourning doves and nightingales of sweet song over the branches of the trees. How could one tell of them with words? *There is nothing whatever like unto Him, and He is the One that hears and sees (all things).*[64] As God created the white dome with such beauty, he then interrogated ʿAzāzīl, 'Now you try to create another sea at the size of the one I brought to being.'

"ʿAzāzīl rested helpless. He knew nothing of such creation. *Allah will not guide those who reject Faith*.[65] Then God Eternal wanted to create another community. For that he called forwards and backwards. From the echo of those two sounds appeared six ranges of rest. They were ornated a thousand times more with pearls and corals. From them a light from each nook, a sun from each corner shone. From their navel moonlight was reflected. Every limb was a bright sun and a moon. Then the Great God praised himself. Every one of them learned how to praise God from God himself and so they began to sing his praise. First of those resting ranges was Salmān. All of them said, 'For God gave us such a wonderful shape and place; we'd wish for him to manifest before us so that we could praise him day and night. He bestowed us with those moulds and this heaven for eternity.' Then God the Almighty turned towards them and said 'I am the God, Greatest. I am the Greatest God.' Thwarted with wonder were those souls then. They did not know if God spoke those words for himself or for someone else. A while after God again said '*Allahu Akbar, Allahu Akbar*; I am the Grand Creator. I myself have created you.' Then Salmān thought for a while, turned his face towards the Creator

[64] Qurʾān 42:11
[65] Qurʾān 16:107

saying, '*Ashadu an la ilahi ilallah*, I witness that you are our God and there is no other God than you. You are readily available everywhere and you exist everywhere.' Other souls could not comprehend anything. He repeated, '*Ashadu an la ilahi ilallah.*' Miqdād the Great pondered and then said, '*waashadu anna muhammadan rasulallah.*' That was to say, 'I testify that truly you are God; I testify that this praised, praising Salmān is your prophet. For he acted quickly and delivered your word to us.' Other souls did not testify. He repeated his word: '*waashadu anna muhammadan rasulallah.*'Abū Ḏarr pondered to himself, stood up, turned his face left and right and then said, '*hayya alassalah.*' That is to mean, 'Come, hasten, Oh brothers! Hasten towards your God and become witnesses before him and his arbiter. I do believe that he is our God and that Salmān is his arbiter, I do also believe that this Miqdād likewise is Salmān's arbiter''. So he repeated, '*hayya alassalah.*' The twelve souls called the chiefs [*naqibān*] said '*hayya alafalah*; come, hasten, recognize and witness to it so that you may reach salvation. We do testify to the testimony of Salmān, Miqdād and Abū Ḏarr.' They waited for a while, but no one answered them. They repeated their words, '*hayya alafalah*' Twenty eight nobles [*najibān*] all turned towards God Almighty in saying '*Allahu Akbar! Allahu Akbar!* You are the greatest God. There is no other God than you' and then they testified in those five resting ranges without any doubts. *And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah.*[66] The ones close to Great God consisted of those five resting ranges.

"Then a certain amount of time passed; hundred and twenty four thousand souls of the rebels and objectors started their accusations. They said all together, 'Who could be, the one who taught us how to praise and witness? The one through which we obtained speech and word?' All together, they said, 'it is not right for someone resembling us to be our God.' *(They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another.*[67] Finally they testified without casting doubt, then they cried '*la ilahi ilallah.*' They stood up and they cried those words as if they were reciting the adhan. They again stood up and the resting ranges became six. First, the resting range of Salmān; second, the resting range of Miqdād; third,

[66] Qurʾān 56:10-11
[67] Qurʾān 4:143

the resting range of Abū Ḏarr; fourth, the resting range of the chiefs; fifth, the resting range of the nobles. Those five exclusive ranges were given the title of the foremost [*sābiqān*]. Sixth resting range was that of the rebels. Then those exclusive ranges participated in the total testimony of the Grand Creator. Then God Almighty said, 'You too should prostrate before Salmān. Your crowds too should prostrate before the foremost so that we may not demote you to a baser place.' *And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.*[68] Then ʿAzāzīl gazed at God. He decided to act without reason and claim to be God. The second and third essences rose in rebellion with ʿAzāzīl's agitation as well. All three claimed to be God, while cursing God by calling him a liar, charlatan and impostor. *They do blaspheme who say: Allah is one of three in a Trinity.*[69]. The six resting ranges of the unbelievers turned against Salmān, waging a great war against him. They saw themselves greater than him. After that God Merciful commanded thus, 'Oh unbelievers, oh vermin, oh wretches, oh rebels! Your wish is to rule over those palaces of mine. You wish to rule over the infinite sea that is the end of ends, you wish to rule over the sea of white! You shall not have a say here before bowing down to me and my arbiter!' *O ye assembly of jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!*[70] After that God said unto Salmān, 'We should not leave them like this. Withdraw the ruby light from the seven lights in those unbelievers that I have created, then create a curtain of ruby with it; withdraw the fire light from him and create a curtain of fire with it. Put all the essences between those two curtains. Cover this sea of white and the infinite sea of end of ends with the ruby sheath.' *We said: "Get ye down all from here!'*[71] Then the mighty Salmān demonstrated them his strength; he separated the ruby light from them, spreading it over the dome; he spread the ruby color over them; he put the the sea of white and the infinite sea of end of ends over it; he took the fire-colored light from them and then put it beneath them. They remained between those two curtains for two thousand years.

---

[68] Qurʾān 2:34
[69] Qurʾān 5:73
[70] Qurʾān 55:33
[71] Qurʾān 2:38

"When a thousand years had passed, God Almighty manifested in the middle of the exclusive ones [*ḫāṣṣān*], the unblemished ones [*ḫāliṣān*], chiefs and nobles. To them he said so with voice raised, 'They are those I have created. Prostrate before them. I command this as the God of both you and them.' *When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): Am I not your Lord (who cherishes and sustains you)?*[72] So then those exalted ones and those unblemished ones testified before God, saying, 'We believe and we accept.' A group among the rejecters too testified certainly, *They said: "Yea! We do testify!"*[73] All the remaining ones were in doubt. The six ranges of unbelievers came against Salmān. They conspired to be equals to God and they repeated their struggle against God. *It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.*[74] Then Great God ordered Salmān to descend those essences down from the fire-colored sea, and to put the agate noor beneath them after he took it from them. Then the mighty Salmān showed them his power by putting them beneath the fire veil; he took the agate noor from them to spread it like the earth under them. He then made the fire veil their heaven. Those essences stood - by the time of that era - for a thousand years, between the two veils encapsulating them. They forgot all they had done while in that fire colored palace, the memory of their struggle and rebellion was erased from them. This was because that they fell from one palace down to another, and they finally fell down to this grim earth: they did not know where they were. *Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded.*[75] Then God Almighty manifested with the veil of Salmān in the agate palace, while everyone else witnessed. Voices of praise rose. God commanded, 'You all! prostrate before my arbiter, my right hand!' A group among the rebels bowed down to Salmān and they were thus saved. But Iblis stayed an unbeliever and he found a hundred thousand unbelievers and he associated with them. The event of denial in this palace is

[72] Qurʾān 7:172
[73] ibid.
[74] Qurʾān 7:11
[75] Qurʾān 20:126

mentioned in Sūrat al-Ḥijr, *We created man from sounding clay, from mud moulded into shape*.[76] Then God said, 'Take the chrysanthemum garment off from the unbelievers, make it the ground for them; turn the agate palace that is now their earth into their heaven; take the essences of those unlucky ones away.' Following the order Salmān the mighty showed them what he was capable of by withdrawing the rust-colored light of void [*ṣifr*]. He fashioned a chrysanthemum veil from it, he imprisoned those essences inside this veil; as such the fire-colored palace was veiled.

"After a thousand years have passed over them, God manifested to them again to ask them to obey. ʿAzāzīl said, 'I shall never do this, for you and I are similar and you may never get close to our godhood.'

"God is real but he is over the palace above us. He is not bothered by the questions of how and why; he is outside of attributes and adjectives. He has never had offspring, nor was He born. This is the exoteric narration of Sūrat al-Ikhlāṣ. Prayers of the perished in the chrysanthemum palace are always with '*Qul huwallahu ahad*', it is the '*Qul huwallahu ahad*' for every perished one, and this is the reason why. Prayers of the existing, believing ones are always with '*Qul huwallahu ahad*' and to everyone existing it is ''*Qul huwallahu ahad.*'"

Then Jābir said, ''My God, explain to us so we, your servants, may be free from doubt."

al-Bāqir answered, "Oh Jābir, the existence of *Qul huwallahu ahad* can be explained by the five angels that are already known. They are the direction of prayer [*qibla*] that the believers turn towards. They bless the clean faces of believers. They are five lights connected to the speaking spirits of believers. There is nothing else than God neither in the skies nor the earth; nowhere in any palace or place a rival to God might be found. Infidels clearly see that the seven heavens and seven skies came out of God. God Almighty commands that, 'he was neither begotten nor did he beget.' Do not let them think that he came from the taste of food or from dirty sperm [*nuṭfa*] or that the seven heavens and earth exist as shapes in him. The sperm is the dirty water he extracted out of those essences; all of it will transform again into water and mud. He created the seven heavens and earths from it. Oh Jābir, is it possible to be righteous when one stands against

[76] Qurʾān 15:26

righteousness?'' So was the answer of Bāqir, holder of knowledge!

Thereafter Jābir asked him, ''Oh my God, tell me about the story of Iblis and his essences''

Bāqir did not leave him answerless, "Oh Jābir, the greatest among those essences said 'God is ḥaqq, he rests at the great palace.' Others were put together in groups and they stood at six resting ranges. They called the Great God a liar. Every resting range came before God in a different color. Then God was enraged and he ordered Salmān to withdraw the essences down from the green sea. He took the porphyry clothes from them, putting it beneath their feet; he made this sea of porphyry from it by bedecking it with thousands of lights and spirits, with crystal mounts and flowing rivers: he named it Firdaws. Over it are three palaces: heaven of Dār al-Jalāl, a sea in agate colour; another named Dār al-Mulk, a sea carrying fire hue; yet another, heaven of Dār al-Khuld which has a chrysanthemum colour. Underneath the three palaces are Dār al-Mulk, heaven of Adnan, heaven of al-Maʿwā. Sea of suncolor water is Dār al-Mulk. Heaven of al-Maʿwā is a sea of lunar color. The heaven of Adnan is a sea with the colour of pure water. All those palaces were the firmament for those essences. Hence they themselves were the earth. The heaven of Great God has no end, no border: *a Garden (of Bliss), the width whereof is as the width of heaven and earth.*.[77] ʿAzāzīl stayed at the heaven of Firdaws for a thousand years with those six ranges worth of essences of his. At the start of the millenium God manifested in the veil of Salmān the powerful, he explicitly proclaimed that he was God. ʿAzāzīl - as was his habit - denied it and turned his face against God. This denial was recounted in the Qurʾān, *Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?" He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!" (Allah) said:"Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense. Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit."As for My servants, no authority shalt thou have over them:" Enough*

[77] Qurʾān 57:21

is thy Lord for a Disposer of affairs.[78] They engaged in a raging struggle with God. God Almighty commanded Salmān, 'In this heaven those damned ones have no use, take the suncolored light from them and put it beneath their feet.' Salmān the mighty showed them his might by doing what God ordered. He created a uncolored sea with it which was ornate by thousands of lights, colors, moons and suns. He put this sea beneath their feet, he held ʿAzāzīl and all his essences there in captivity. ʿAzāzīl and his followers stood in this uncolored veil for a millenium as Salmān covered the porphyry palace with the suncolored palace.

"Then God Almighty spoke, 'I am your God, Salmān is my arbiter and veil,' by saying that he manifested among them. ʿAzāzīl and his essences again denied him and they declared war again by saying, 'This Salmān is neither the arbiter of God nor God himself. Our God is at the dome above.' They denied and they partook in heresy, *They see the (Day) indeed as a far-off (event): But We see it (quite) near.*[79] The war in this palace was recounted in Sūrat al-Kahf, *Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!*[80] In the same manner Salmān of might showed them his strength with the will of God, he scorned them and put them down by taking the lunar colored noor from them, making it a cloth under them. When the thousand years of this palace came to an end, God manifested and demanded them to accept that he is God. He said, 'I am your God, witness to me.' Then a group among them witnessed by force and those became clean and unblemished. But the denial of the remaining infidels only increased in this palace. The story of this lunar palace can be found in the Qurʾān, *We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve. When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused. But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"*[81] Then God

[78] Qurʾān 17:61-65
[79] Qurʾān 70:6-7
[80] Qurʾān 18:50
[81] Qurʾān 20:115-116,120

ordered Salmān to take the turquoise cloth from them. Salmān glared at them as he took the garment away. *Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded.*[82]

"When this period of thousand years ended, God in Salmān's veil manifested among them evidently with all his chosen and clean followers. He said, 'I am your God. In this palace and in the ones before I demanded honesty from you. *Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old.*[83] Come, witness to me so that you do not descend down another layer. For I took six colors from you and you have only one left in your hands. If I take that one from you, you shall be the worst of the worst. Yet you were once best of the best.' ʿAlī Amīr al-Muʾminīn said thus. Spirit came out of the Greater Salmān and its name became the Lesser Salmān, a while later it came before God to say, 'We believed and verified. I witness that you are our God and that there are no other Gods in any place or palace. You are ready at all moments and you exist eternally. I witness that ʿAlī and the Prophet and their family are truth, truth indeed! I witness that there is no god but God.' When Salmān the Lesser witnessed, Miqdād and Abū Ḏarr and the chiefs and the nobles and the clean ones and a part among the rebels testified definitely. By this way a part of the rebels saved their souls. Then ʿAzāzīl and everyone coming from him: the second, the third, the fourth, the filth and the sixth became infidels. All six ranges of the deniers stayed infidels in delusion as they saw God as a charlatan and a magician. The denial of this palace is attested in Sūrat Al-Ṣād, Behold, thy Lord said to the angels: *"I am about to create man from*

clay: When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him." So the angels prostrated themselves, all of them together: Not so Iblis: he was haughty, and became one of those who reject Faith.[84] Greatest of infidels repeated the denial seven times in all palaces and Salmān took from him at the seven palaces the seven colors each of which equal to a thousand colors. He took one in the palace of divinity [*ulūhiyyat*], one in the palace and veil of the manifestation of ownership [*malakūtiyyat*], one in the veil of lordship [*rubūbiyyat*], one in the sea of mightiness [*jabarūtiyyat*] and one in the

[82] Qurʾān 20:126
[83] Qurʾān 37:126
[84] Qurʾān 38:71-74

sea of divine attributes [*lāhūdiyyat*], one in the carpet of luminosity [*nūrāniyyat*], one in the manifest of spiritualness [*rūḥāniyyat*] so that in the end of a seven thousand year old struggle the damned ʿAzāzīl and those coming from him fell to a veil before Grand God, they were confined down to the earth. Those seven denials are recounted in the seven surahs of the Quran. The denial of divinity is recounted in the al-Baqara; the denial of ownership in al-Aʿraf; lordship in the al-Hujr; mightiness in the surah of sons of Israel; divine attributes in al-Kahf; luminosity in surah of Taha and spirituality in the surah of Saad. Great God gave a speck of his own light to the wretched one, that was how the mongrel was able to create souls with it: just like how he creates heresy, infidel-ship, denial, lying, rebellion, lust, discord and opposition now. The name of this damned one was different in every palace: they called him ʿAzāzīl in the palace of divinity and his name among humans was Ḥariṣ; in the name of Adam his name was Ahriman; in time of Noah and David it was Sawwā'; by Moses the Pharaoh; in the manifestation of Jesus it was Siḥr;[85] by the age of Muḥammad it was Abū Jahl and in our epoch Shaytan. All originate from this damned one at the turquoise dome who along with his followers insisted on his denial. In comparison the old ones with Salmān leading them had already accepted the truth."

[85] This could be referring to either Simon Magus or when Satan tries to tempt Jesus using magic in the Gospels of Matthew, Mark and Luke

8

Question VII: How could we explain the 72th verse of the 33rd surah of Qurʾān esoterically?

Then Jābir said, "Oh, my God! What would you say of this verse, *We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish*?" [86]

Bāqir answered him, "Oh Jābir, God Almighty says in this verse that he offered the trust to the heavens and they accepted it; that he offered the trust to the earth and it accepted the offer; that he offered the trust to the mountains and they accepted it; those among them also accepted the trust and were open against the proposal of God. But mankind accepted the offer by force. Infidels, false believers and polytheists did not accept the trust without suffering through a four thousand year long torture. Those people said they turned back from their acts one time and God Almighty pardoned them with his boundless compassion. This is our trust. Oh Jābir, this is the manifestation of ʿAlī commander of believers in the divine location, he was again seen fit for being godly. Heavens are called Salmān, ʿAmmār, Miqdād, Abū Ḏarr, ʿAmmār, Abū Hurayrah, Abū Jundab and Abū Kumayl and they accepted the offer of trust. The earth is the chiefs and the mountains are the nobles, they are a degree lower than the seven angels of heaven. Some rebels resembling humans accepted the manifestation. The sixth ranges of infidels and their forsaken leader never accepted the divine manifestation. All of them were turned into

[86] Qurʾān 33:72

mountains, hillsides and various monsters and they may never turn back from this fate. If the believers and rebels of this world stay true to the word of God and accept the manifestation of God they will be free from the pain. This is how we exegete this verse. All those essences and every infidel denied God and attempted to fight him. When that happened, God told them, "Oh infidels, lowly ones; unworthy of trust! Your wish is to capture those palaces of mine and to rule over them. This shall never happen unless you witness absolutely that I am God," by that way he showed his might to them. *O ye assembly of jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!* [87]

"After that Salmān was told by Great God that he was his gate; his Scripture; the Qurʾān which is the word of God; trustworthy friend of God; hand of God in all the places, palaces and veils of God. 'Indeed I am God, you are my firmament. You are my trust and you are my trustworthy one. My soul emanates through your veil. I am your God and you verily are the God of all believers. To you I give the lordship of heavens and earth. Render into mountains, hilltops, deserts and salty seas all those infidels who dare to stand against us, acting arrogant against us! Make them into monsters, beasts and wild birds. You truly are Salmān, create the seven districts of earth from them with the help of ʿAmmār, Miqdād, Abū Ḏarr, Abū Hurayrah, Abū Jundab and Abū Kumayl!'

"God then commanded the chiefs to create the twelve lands of dark earth. Then he commanded the nobles to create twenty eight islands from them. Then Salmān shouted with such might that it resembled the clang of a hundred thousand golden cups and bowls. All the light and souls flew away from them. He laid down the blue cloth from them. When the rebels inquired God about the subject of miracles, lights were taken out of those infidels. He created this veil when the rebels were there. *Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible.*[88] All those essences turned into water again by the might of Salmān. Again there was saltwater. Again there was dust and mud. The seven angels created the seven districts of earth from the essence of those. First Salmān of might created Africa [*Zangiyān*] and rust [*zang*] with all the mountains and

[87] Qurʾān 55:33
[88] Qurʾān 44:10

seas inside of it from the range of first deniers. Miqdād created India from the second range. Abū Ḏarr created Turkestan from the third range. ʿAmmār created Khorasan from the fourth range. Abū Jundab created Iraq from the fifth range. Abū Hurayrah created Egypt from the sixth range and Abū Kumayl created the Land of Romans from the seventh range, and thus the creation of the earth was completed with ʾAbū Kumayl. Twelve chiefs created the twelve lands: Sind, Hind, Tibet, Barbary, Rus', Ethiopia [*Ḥabash*], Caspia [*Ḥazar*], Turkestan, Bahrain, Kohistan, Armenia, Fars, Maghreb and Ashkelon. Twenty eight nobles created twenty eight islands amidst great seas: island of Hind, Sind, Sarandib, Alexandria, Constantinople, Barqiyus, Farghana, Ujan, Sawad, Machin, Barqah, islands of the Hellenes, Gilan, Africa, Askhelon, Nusaybin, Malatiya, Suud, Antioch, Tartous, Kish, Umman, Isle of Qarq and Mascat and so-on. Around that mountain seven great seas were created from them. From the mixture of those he made petroleum, sulphur, tar, pitch, salt and limestone. He created every mountain, every hilltop and every sand and every ore from them. *And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring. Is it not a warning to such men (to call to mind) how many*

generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding. [89]

"Every sort of water on earth is from the mixture of them. If it was like how the exotericists said that 'water descended down from the heavens', then it would rain for a thousand years but the earth would not flood with water. No! Indeed all the water on earth are the waters God created from those essences. This water is the water that Salmān created from the infidels and then poured down to the earth, distributing it to the seas of earth. It penetrates the veins of the earth and then rises up with the help of four natures and again falls on the ground. This way rain keeps the earth fresh and fertile. All this rain is the creation of Salmān. Everyone fighting against the Almighty Creator appeared again. He turned those who fought with the Creator into mud and dust. Those coming against the Great God inflicted pain upon themselves by their mistake. He turned those prophesying to iron. He turned those who called God a cheater to mountains and

[89] Qurʾān 20:127-128

hilltops. He made the deserts from those who called God a magician. He threw to fire those calling God ignorant. He gave gold to those throwing stones at God and so they now throw gold on this earth. From those six palaces he created a six out of six (highest grade) gold coin. He created silver from those who thought God was made of Silver. He created copper from those who thought God was made of copper. He turned everyone judging God to trees. He turned those who complained about him to various ores. He turned those making fun of him to various domesticated animals and wild beasts. He shooed away everyone claiming God to be a savage. He turned every one of them into serpents. He turned those who called God arrogant to fish. He made dust from those who called God with bad names. He made the biters into wolves and jackals. He made the insulting ones into bears and boars. He made lions from those who liked committing evil against God. He made tigers and the sort from those who liked arguing against God. If we were to talk about all of this, this book would surpass its limits. He created the high mountains, vast deserts, deep seas and wild beasts and birds from the essences of those six ranges. He left the earth with its own color. For a while there was neither darkness nor light. On this earth there was no time; no names and no souls. It was dried up and rotten. Great God sent a part of the souls of deniers extreme in heresy left in the realm of angels; he came to this world as spirit and he turned into life. Plant creation blossomed out of him. By his might all the plants were from the essence of the damned one, they were from ʿAzāzīl's spirit and that famous spirit disseminated himself all over the world. God Almighty saw it fit to make seven colors from the essences he took from ʿAzāzīl: red, black, marine, porphyry, blue and gold. He named it ''cloud'' for it to herd the waters coming from rivers and streams, to turn those waters into rain to preserve the fertility of the soil. Steam is an angel which God made steward over the clouds. *Nay, thunder repeateth His praises, and so do the angels, with awe.*[90] Those beasts, mountains, hilltops, plants and the body are too from the hive of Ahriman. Now Ahriman appears with clouds and thunder with the will of God, giving nourishment to his own creation."

Jābir asked, "Oh, my God, why is it that they say the cloud is the greatest work?''

[90] Qurʾān 13:13

Bāqir said, "They talk the truth. The greatest work is that speck of dust they send with the help of this cloud in the way of spirituality. This cloud is the essence of ʿAzāzīl. Oh Jābir, if this cloud was not from the essence of ʿAzāzīl then the two palaces that are the sun and the moon would not show their faces to unbelievers. In this small world heresy, evil, magic, lust, suspicion and doubt veils the sun of intellect against this spirit of hearts. It is connected to the light of Great God as is dirty flesh to the spirit. Cloud, the greatest work, is the speaking spirit of life and it is in the color of thunder, lighting and moon. Its rain is the knowledge of light; its soil heart; its heavens soul of faith; its axis the speech." *It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit.*[91]

Jābir said thus, ''Oh, my God, expound about your word about creation of men in the wider meaning of grand universe"

Bāqir answered him, ''Oh Jābir! When this cloud gave freshness to this world whole, wetting the ground; turning green and golden. There sprung many fruits of earth, but under the skies there were none to nourish themselves with them. That essence who rebelled against God a second time came after the famous spirit and found a home in the hearts of animals. Everything that essence collected, that spirit of sensation ate. Both of those acted according to the follies of unbelievers' hearts. God did not see it fit in his exceeding justice to have the rebels, skeptics on the blue cloth, on that mighty carpet of heaven, he said upon the unbelievers, 'I shall make a "man" in this world, to him I shall give stewardship of the earth.' *Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."*[92] Then all the seven angels; chiefs and nobles said, *Allah doth command according to His will and plan.*[93]

"Judgement and commandment are from God only. He commanded whatever he willed and he will command whatever he wills. He knows the best and worst of anything to come. Rebels of the seven veils who stayed silent and decided to witness in every veil were

[91] Qurʾān 36:40
[92] Qurʾān 2:30
[93] Qurʾān 5:1

saved. The Prophet said 'the one to keep silence is saved,' then rebels said, 'Oh, our God! *Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify*

Thy holy (name)?'[94] Then God commanded, 'You are extreme in sinfulness. You have to be demoted even lower than the blue cloth. I know what will become of you, but you do not know it. *I know what ye know not.*'"[95]

"Then the rebels groaned, 'Why have we suggested a course of action to God? Indeed our suggestion turned into an act of rebellion!' They started to beg before God. Some among them became penitent, asking for intercession by wailing before God Almighty, *This day plead not for a single destruction: plead for destruction oft-repeated!*[96] God pardoned them, he separated the doubt from them; he created the human spirit and body with it which he dispersed over the earth and created jinn from a smokeless flame of fire. Those rebels were called monotheists, accepting of one God. Their number was four thousand and they were under the nobles by rank. Other rebels were not wailing or crying; they weren't asking for intercession, either. Yet they were praising God Almighty. A while later they turned towards God, 'What do you command for us? We ruined ourselves. *Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.*[97] Oh God, have mercy upon us so that we may return. Forgive us with your mercy.' God commanded Salmān from his throne of mercy, 'Throw those rebels to moulds of air and water from the water-colored dome!' Salmān obeyed the divine order, bringing the rebels to the mould of air and leaving them between the air. They were put in couples, two by two. Until they exceed their limits they bred and beget many of their own kind. Like in the highest realm of angels, God Almighty manifested among them while praising himself. Finally they too learnt how to praise, they said, 'You are our representative and leader. Show us the God towards whom you direct your praises.' God Almighty spoke thus, 'I shall show you your God, but I have one condition. You have to testify before me that you shall absolutely witness to that God when you see him. He will then send

---

[94] Qurʾān 2:30
[95] ibid.
[96] Qurʾān 25:14
[97] Qurʾān 7:23

you to the places where good men reside. Anyone rejecting and denying must go to the earth!' The rebels gave promises to God, accepting his word. God then said, 'I am that Great God.' Truly he said this, and then he said 'I am that Wonderful God which you ask for.' Then nine hundred ninety nine thousand and nine hundred ninety-nine souls came towards to witness God. They said, 'We believe and we accept' and then said, 'We witness that you are the God who provides nourishment and forgiveness. You manifested in seven palaces. We do believe and we do accept. We testify!' They reached salvation again with this witness. Whoever says, 'There is no God but God' with a clean heart will enter the gates of heaven. God took the abjection back from them. God created the infidels from the abjections and abominable acts of believers. He too created the people known as ''djinns, son of djinns'' from the vile things of believers. *A (goodly) number from those of old, and a (goodly) number from those of later times. The Companions of the Left Hand,- what will be the Companions of the Left Hand? (They will be) in the midst of a Fierce Blast of Fire and in Boiling Water, and in the shades of Black Smoke.*[98] They were called the 'examined ones' as they passed the examination. He put them under the range of monotheists in rank. As such there were seven ranges of believers. First, the range of Salmān. Second, the range of Miḳdād. Third, that of ʾAbū Ḏarr and fourth, of chiefs and fifth that of nobles. Sixth range is that of the monotheists and seventh is that of the examined ones. *Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.*[99] God Almighty ordered Salmān to lower those rebels down to the earth and to hold them there. *Get ye down,*

all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood- for a time.[100] Three hundred and thirteen souls among them started wailing as someone thrown to a dungeon wails. God decided to have mercy upon them upon hearing their desperate cries, seeing as they begged for forgiveness sincerely. He stripped doubt and suspicion from them. He made seventy thousand angels from them. The rebels who decided to become pure

[98] Qurʾān 56:39-43
[99] Qurʾān 3:17
[100] Qurʾān 2:36

were called sent ones [*mursal*]. They benefited from the trust and mercy of God Almighty. *So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and appointed me as one of the messengers.*[101]

"Among the despicable ones called angels, damned Iblis appeared. He was made out of abjection. God wanted to rule the nation of jinns through him. Then God ordered those despicable ones to come to the earth. A while later he commanded Iblis to destroy this nation of jinns. Then they fought with them along with Iblis, angels and abjected ones. By the command of God they were all thrown to the sea. Some became beasts of sea; some whales and some serpents and some fish; some wild beasts and birds; some, Gog and Magog. Some became pearls, nacres and various treasures. Everything found in sea is from that essence. Iblis appeared amidst those angels. He ornated the images and moulds of them with all the colors of seven heavens and the earth. Their images and moulds resembled fire. They were swole with the pride of their images and were full of vanity because of their moulds. ʿAzāzīl boasted about himself a thousand times more than those angels. Then God said, 'I shall create a race upon this earth and lend them the stewardship of earth.' *Behold, thy Lord said to the angels: "I will create a vicegerent on earth."*[102] Then they were three distinct groups. One group said, '*Allah doth command according to His will and plan.*[103]Commandment is from God. He commanded whatever he willeth and he will command whatever he wills. *But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.*'[104] The other tribe said, 'Why is it that you wish to create someone who will spill innocent blood and create evil?' ʿAzāzīl rose up in rebellion again, others too rose up following his course to cry thus, 'If you create another creature on this earth we are not going to prostrate before him.' God Almighty said, 'You have to go to the side of the rebels. Prostrate before the one who's more knowledgeable than you are and the one who tells you about the names of sciences of earth and heaven, food and plant matter and mountains and whatever else existing upon this earth.' Then those angels were proven ignorant of such sciences. Rebels told the names of

[101] Qurʾān 26:21
[102] Qurʾān 2:30
[103] Qurʾān 5:1
[104] Qurʾān 76:30

every science of earth and heaven, food and plant matter and mountain and whatever else existing upon this earth. *And He taught Adam the names of all things; then He placed them before the angels.*[105] Then Iblis and his fiery tribe rose in rebellion to say, 'We won't prostrate before them, verily we are higher than they are.' So they put words of disbelief [*kufr*] in their mouth. *(Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."*[106] God Almighty became enraged towards them, then he said, 'All of you, fall down from your images; for it is hell! Be proud not, and stay in that dark, cramped and dirty mould!' Iblis and his tribe said, 'We praised you! What happened to all our praises, surely you wouldn't see it fit to have someone's praises go in vain.' God Almighty told them, 'I won't change whatever I give in response to your deeds. I create fair-faced women among the suspecting and despicable people to fool them and lead them out of the right path. They come forward from your left side and from your right side. Then I send you to hell with the burden of this very sin. For seven millenia you stay in moulds of beasts and blood.' *It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be*

of those who prostrate. (Allah) said: "What prevented thee from prostrating when I commanded

thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay." (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)." He said: "Give me respite till the day they are raised up." (Allah) said: "Be thou among those who have respite." He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way: Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)." (Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all."[107] Then God put the tribe of Iblis away into moulds of shadows [*al-Ẓilāl*]. It was the hell of shadows, that was where he confined them. He put the rebels in moulds of shadowy figures [*aşbāh*]. *There is no doubt: some will be in the Garden, and some in*

[105] Qurʾān 2:31
[106] Qurʾān 7:12
[107] Qurʾān 7:11-18

the Blazing Fire.[108] This place was the heaven of moulds of shadowy figures. Hell is the hell of moulds of shadows. If the earth did not exist, those who have shadows in darkness [*aşbāhī*] would have no place in this universe. Moreover, if it wasn't the heart inside this corporeal solitude, it would be impossible to place the rebelling spirit inside the body. If it wasn't for the chamber of blood in the heart, Adam the chastised would have no place there. "Then God Almighty said such to the rebelling essences, 'Depart for the heaven of shadowy ones, eat whatever is commended to you but eat not from that tree only – do not go near adultery.' Then he made a promise to them, 'I shall send Gabriel, which will be the divine guidance to you. *Whosoever follows My guidance, on them shall be no fear, nor shall they grieve.*[109] You wander in this heaven of dusky shadows and in the heaven of Firdaws. Yet they wander with the visages of alluring women, those shadows. Touch them not. *Approach not this tree, or ye run into harm and transgression.*[110] Then the emissary of the palace, Gabriel, sent them to the heaven of Firdaws. They see such a face so bright that the whole heaven of Firdaws lights up by the effulgence of his appearance. The face they see sits enthroned, encrowned, bearing two rings on the ears and a sword hanging from the belt. The rebels wished to know who this face was. The Soul of Souls showed them that this face was from the palace of extremity of extremities and that it manifests in this heaven in the grandest of grand of forms. That, is the face of Fāṭima. The crown is Muḥammad, the rings Ḥasan and Ḥusayn; the sword ʿAlī, Amīr al-Muʾminīn; throne is the place of might where God finds seat. Then all of them started to testify before the sublimity of this face. After that Iblis came in the looks of a woman. Every soul of his own kind came with the masquerade of women, manifesting to the rebels. Strife [*fitnah*] became evident. So much that nothing disgusts a man as much as touching them. In them was lust. They used to clasp hands and frot against each other. Nine months of time beget another person from the middle of them. Serpent and the peacock were the second and the third to go in the way of Iblis. God shouted at them in the manifest of Ankurî,[111] saying, "*Get ye down all*

[108] Qurʾān 42:7
[109] Qurʾān 2:38
[110] Qurʾān 2:35
[111] Unknown Word

from here. [112] Now get out of this heaven. For you have to enter into moulds of shadow.' Thus he threw them to dark moulds of shadows from the brightness, they were punished by being given gapes and anuses. When the unbelievers were confined to moulds of shadow, they started fleeing day and night. The Greatest of Unbelievers came in the form of a woman and led them astray. They started to rebel again. God Almighty shouted at them, *"Then get thee out from here: for thou art rejected, accursed. And My curse shall be on thee till the Day of Judgment."*[113] What is implied here is that they have to get into moulds of blood, flesh and bone by abandoning their moulds of shadow. They were equal in numbers. Then all the rebels bowed down and said, 'Oh God, allow us to cleanse ourselves of our sins in this mould' God said, 'This mould is not fit for the size of your sin. You have the doubt inside your hearts!' They said, 'What should we do to stay pure in this mould?' God Almighty told them, 'You need four conditions to not be far away from my light. First of those four conditions is that you must testify before me and have faith in me with loyalty whenever you see me manifesting in whatever mould I might be in, whatever language and sound –- be it Arabic, Persian, Greek, language of Hind, language of Sind, Georgian, Slavic. Second condition is that you must recognize the imams of the age, that you must recognize the divine [*rabbāni*] and luminous [*nūrāni*] worlds. Learn my attributes and adjectives from them, testify to the divinity in their speech and spirit. The third condition is to see each other as brothers, so that you may not spare each other of your lives and your belongings, sacrifice your property and life for the good of religion and the religious, make the religion and the world march together yet never give way to the cruel ones, do not associate with them neither in the esoteric nor exoteric. Witness to the reality of God and the reality of your own spirits and be as merciful as you may be. For brotherhood happens only when you witness. *The Believers are but a single Brotherhood: So make peace and*

reconciliation between your two (contending) brothers.[114] Three of those conditions is to witness before God three times: one for the prophets, one for the imams of age and one for the brothers in faith. Fourth condition is to not be attached to the world and its mundane matters,

[112] Qurʾān 2:38
[113] Qurʾān 38:77-78
[114] Qurʾān 49:10

eat not whatever you may wish. I shall allow you to eat whatever you may wish only if you fulfill the three testimonies in the three conditions –- I shall pardon you, taking you back to my eternal heaven. *They believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).*[115] *These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?*[116] *Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in.*[117]

Stay true to your promises, and I shall stay true to my promise. *We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me," whosoever follows My guidance, on them shall be no fear, nor shall they grieve.*[118]

"The rebelling ones were quick to forget their promise, they fell into a great state of forgetfulness. Forty years have passed and some turned back from the conditions which they agreed upon. They touched the tree and they sensed taste and smell from it. The sweetness of lust left a pleasurable memory in their souls. Among those shadowy ones moulds of blood and bone were created from seven mediums. Every medium is in the color of one palace. Bones were made from divinity [*ulūhiyyat*]; blood from ownership [*malakūtiyyat*]; flesh from lordship [*rubūbiyyat*]; veins of mightiness [*jabarūtiyyat*]; bodily fats from divine attributes [*lāhūdiyyat*]; finally hair was formed from luminosity [*nūrāniyyat*] and skin from spiritualness [*rūḥāniyyat*]. Gape and anus was given to the female ones from the mould of sun-forsaken shadow. He created a heart adorated with four seasons in the middle of this mould as if it was the earth. He created four houses inside this heart. He put the tranquil [*muṭmaʿinnah*] spirit of some rebels inside the house of wind. He put the spirit he extracted from the prophets inside the house of blood, at the left side of the

[115] Qurʾān 4:60
[116] Qurʾān 18:15
[117] Qurʾān 18:29
[118] Qurʾān 2:38

heart. The spirit they call Div is situated at the right side of the heart and is also known by the names of Shaytan and sensation [*Ḥissiyyah*]. He sent the spirit of rebels known as the foremost [*sābiqān*] to the house of water at the right side of the heart, so may they become tied with the spirit of sensation and thus prevent lust from arising from the hearts of the rebels. As if it was the wall built to keep Gog and Magog at bay, the left half of the heart contains the house of dirty water. He held the awaiting spirit of sinners as if it was a prisoner. This spirit was the spirit of rebels which Iblis led out of the right path. All of this is to make the microcosm that is this heart and the macrocosm that is the earth match with each other. Then he fashioned the spirit of sensation as decorated as a fresh bride. He led that soul away from the righteous path by making its lust arise. For man gets distracted too easily with a woman that invites him forwards. They cling to men and they turn his face away from the right path This spirit shows his body with every color and form on earth to the spirit of sensation, the spirit turns the wrong way with lust. *Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery. There is therein (enough provision) for thee not to go hungry nor to go naked."*[119] This spirit of sensation knows that it leads that spirit astray. This rebelling spirit at the house of wind is predestined to lust, whether it may desire so or not, so it comes into sexual unison with the spirit of sensation. This rebel stayed at the house of wind for it did not associate itself with the others. In a thousand years the number of those rebels increased. This pleasure and good taste of lust came from the members of men and drowned women in delight. For rain falls only on earth. That cloud in the macrocosm that we spoke about is also like this. This pleasure and good taste is the power of the cloud. If it was not for this power, no man would wish to be with a woman and there would be no seeds of birth on earth. If it was not for the power in this cloud, no rain or snow would fall over the earth and the world would be in ruin."

[119] Qurʾān 20:117-118

PART FOUR

Questions 8

Question 8: What roles do the tastes and pleasures play, those that are the nature of the physical life of man on earth?

Jabir Abdullah Ansari said: ''My God, explain in wholety the wonders of this''. Baqir al-Ilm said: ''There are two clouds. One is the clean air from the unblemished essence. The other cloud is from the essence of damned Azazil. O Jabir! When Mighty Salmān turned all the naysayers into mountains and hilltops with the will of God, he turned the living force and essence of Azazil into a spiritual heat of seven colours –then he sent the vapours of the earth in its aid for it to take the beauty and ornaments of all the soil and water. It makes the water from the essence of unbelievers rain over the earth with four natural forces, drawing the water from the sea to divide its boons among every soul. Those waters, those who deny who came from the essences of punished unbelievers! Salmān made them into mountains, hilltops and various plants, for they are from the clay of Azazil. The cloud of Azazil keeps them fresh and gives them their share of the essence. For God gave a promise until the Hereafter. In the same way this taste and pleasure of lust is from the soul of sensation, or as they say: the soul of lust. For this soul of lust is the mould for pleasure, taste and desire. As how the material and the flesh is the mould of spirit, as how the cloud is the mould of spiritual noor, as with the creating essence that God gave to Azazil in the realm of angels, so did this soul of lust receive its share. This pleasure and taste of lust helps the four houses of the heart, so that it would draw the pleasures and ornaments out from the bodies. Those two souls help each other in the each side of the heart against the mu'tariżah al-ḥissi (rebel of emotion, sensation). For if they did not obey, it would not be possible to draw this dirty water out of

the dam. By the urging of pleasure and taste this water from masculine skies over the noor of feminin earth, bringing joy to women from there so may this flesh reproduce and always prosper.''

''O Jabir! The moon, the sun and all the stars do not hide when the cloud emerges. The air pulling the cloud up to the skies is an angel responsible for riding the cloud, the lighting is his whip. The thunder praises him with exaltation, the angels praise him in fear of his might. The heat of the fire of lust is the thunder of this cloud. Those seven colours consist of red, white, black, marine, crimson, porphyry, green and gold are visible by themselves in those seven palaces. That sign is still over them. O Jabir, this cloud does stay hidden, it emerges nowhere. Moon and sun shine towards the earth and thus the whole world becomes blessed with noor and brightness. Then this cloud gets out of its veil to shade the skies, the moon and the sun. There appears a grim cold that makes men fear for their lives. When imams of age and the Rabbāni Scholars manifest themselves, their grand words manifest from them and drown the world in light like the sun or the moon. When one of those sinners are seen around, the believing one veils himself to hide and he gets greatly angered. Whenever the life soul of the heart glistens towards the inside of this moonlit soul over it, the soul of thought helps it to make the character of divine knowledge and infinity to arise. Azazil, which is known also as the soul of sensation or of lust, throws in a suspicion and a desire inside the heart. He puts a curtain between the soul of heart and the soul of faith. He blocks the heart from receiving divine knowledge and he lives inside the heart to tempt the soul towards pleasure. The heart falls into darkness and loses its way. The blood starts to froth and boil in unison with the four souls. Lust emerges like a cloud from this heart. [Quran, 24, 40: '' … ⌜their deeds are⌝ like the darkness in a deep sea, covered by waves upon waves,1 topped by ⌜dark⌝ clouds. Darkness upon darkness! If one stretches out their hand, they can hardly see it. And whoever Allah does not bless with light will have no light!''].

Questions 9

Question 9: When do the heart and the spirit reach salvation?

Then Jabir 'Abdullah asked: ''O, my God, when will this heart and this spirit see salvation?'' al-Baqir answered him: ''When this satisfied soul inside the heart witnesses his own godhood, he ascends from the throne of heart to the throne of intellect. But, he has to bear certain witness. For even if he partook in as much worship as the seas and the skies, he shall not be accepted in. Let him read Muhammad's Quran which commands: [Quran, 18, 110: '' let them do good deeds"]. So to say, let him bear certain witness to imams of age. For their faces are the heaven of God Almighty. Their word is the gate to heaven, the place of Salmān, place of prostration for the orphans, place of worship for the seven angels, palace of the chiefs and seat of governance of the nobles. For it is the dome of Adam, vessel of Noah, city of Abraham, Torah of Moses, tower of Jesus' castle, throne of Muhammad the praised, the thirty-legged throne of Ali commander of the believers, the garden of Fatima, the heaven of Hasan and Husayn, path of the beleivers, refuge of the cherubins, skies for those who know the realms of divine light, direction of prayer for those who know the realms of spirit. God Almighty commands: ''To be close to me and to show respect towards me is not to turn your face towards the east or the west and pray''. No! On the contrary, to be close to God is to turn towards the imams of age, to believe in them, to witness their noor of prophecy in all the manifests of divine light, in every palace and throne and realm and age, in all the levels of ulūhiyyat, malakūtiyyat, rubūbiyyat, jabarūtiyyat, lāhūdiyyat, nūrāniyyat and rūḥāniyyat, azaliyyat (infinity), nāsūtiyyat (humanity), bashariyyat (natural humanity) and

imāmat (imamdom); to witness him in all his palaces of manifest; to sacrifice your blood, life and property for his sake; to erect a wall against the evils of the world; to be persistent even if you are struck by disease, death, poverty, hunger and loss; to abide by God in all your calculations; to be close to God; to feel secure against this traitorous World. [Quran, 2, 177: '' Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets"]. The day of the Hereafter is a grand day indeed. He who holds the power is Salmān, do believe in him. So believe in this noor and this speech that is the judge of God. For he is the Scripture of God. Everything on the skies and on the earth exists inside the Scripture. There is naught on the earth and in the seas that is also not in the Scripture of God. [Quran, 6, 59: '' anything—green or dry—... is ⌜written⌝ in a perfect Record"].

Questions 10

Question 10: Does the reason as to why aliman (wise men) of divine light lift off the veil of noor and give their students this testimony come from God's gaze and him reflecting the light of his gaze over the wise men? When does this happen?

Then Jabir Abdullah Ansari said: ''O my God, do we hold certain evidence on how the wise men of divine light sit over the rug of might lifting off the veil of noor and giving their students this testimony of truth? Or do we know this through the gaze and reflection of God? Where does this meaning come from?''. Baqir answered: ''Beware of the half-ignorance of the students and the stinginess of teachers''. Jabir: ''O, my God, expound on the meaning of this for your powerless servant''. Baqir: ''Be mindful! This word is obscure. Swear upon Muhammad al-Mahmud and 'Ali al-A'la that this word was never mentioned in any book. It must stay obscure. Ya Jabir, the imam of age and the sage of divine light tells the truth to his student; if the soul of life in the heart of the student does not accept the truth, it is because his speaking soul of life has been left alone. Then by the will of Grand God and the opinion and desire of the imam of age, this water-coloured soul descends the dome of spirit lighting-fast, it finds home over the soul of heart inside the students intellect. This soul of heart accepts the word and reflection of its own alim, it testifies that it is true and finally the bright soul comes from the lunar veil and finds home over the examined soul with the gaze of God Almighty. Thus it becomes the speaking teacher. The soul of heart of the student hears the word of the speaking teacher, he bears witness that the alim is God. But he is not fit to protect that word in the temple or in the secured places. Then by the gaze of alim the soul of protection comes from the

solar veil and finds home over the soul of faith. This word stays at his temple, but it has no power to think over him. Again with the gaze of God Almighty comes the soul of thought from the purple veil and finds home over the soul of protection. This soul of heart ponders over the soul of thought and he understands what the word of alim is about. But he has no power to speak about the person of alim. Then the soul of might comes from the chrysanthemum veil and finds home over the soul of thought. The soul of heart of the student flies over those organs and seeks clarity in the palace of divinity. Finally the word is clarified to that soul but it can not leave the palace. By the word of alim the reflection of the soul of science comes from the agate palace and finds home over the soul of might. This soul starts to speak and tells about the soul of science over the personhood of alim; but this soul can not speak perfectly and the alim does not find its word to be good. Then the soul of intellect comes from the fire-coloured palace and finds home over this soul of science. The spirit of the teacher clarifies for some time, it becomes complete and matured and it hears the word of alim. But until the holy spirit comes out of the ruby dome to find home over this spirit; this sensational ego, this soul of lust and this disdained human may not take it into his own crown. The learning soul of the heart makes those three sinful spirits inside this heart bow down to him, destroying them. He destroys the heart, head, lungs, liver, spleen, bodily fluids, veins and two kidneys and the seven humours along with the seven infidels that live inside them and so begins the era of Iblis. So this lust that is in the phallus and the two testicles wanes away and this soul of heart becomes the one to wake at night to pray and the one to constantly fast. But it's not worthy of ascending to heaven yet. This learning soul may not ascend to heaven unless the gaze of God Almighty comes over it. This learning soul of the heart is degrees higher than the house of wind and it resides by the artery inside the chest. This body is always bright by the manifest of God's light. [Quran, 39, 20: ''...those whose hearts Allah has opened to Islam, so they are enlightened by their Lord?..."]. But that soul of the hearth is not strong enough to reach the intellect. Then comes the rūḥ al-aʿẓam by the will and wish of God Almighty and the gaze of the imam of age to perch over the rūḥ al-akbar al-kulli (greatest soul of all). Then this soul of hearts comes to the lips, tongue and the mouth rising from the chest and sits upon the throne of godhood. Then the alim rises up and witnesses him. He witnesses the soul of hearts just like he would witness himself. And so ten souls complete the process

of learning. [Quran, 2, 16: ''...completing ten..."]. Ten ayah of the Quran are the ten foundations of Islam and the ten days of ʻĀşūrā are calculated according to this way to see the ten. When the numbers and calculations that do not amount to ten get to ten, the number starts all over again. Every ten over earth is founded upon this calculation. For that we called this book ʻAshr al-Makālāt[Right here] or Ten Words".

Then Jabir said: ''Grand God worthy of praise! Muhammad and ʻAli are truth. Truth are the God-praised Ahl al-Bayt of Mustafa and his two spiritual sons, Salmān and ʾAbū al Ḥaṭṭāb!" as he closed in prostration by tears.

Questions 11

Question 11: What does Ashura mean?

Then Jabir said: ''My God, how should one know the meaning of Ashura?''. Baqir al-Ilm answered him: ''God created the heavens and the earth on the day of Ashura, says the Prophet. In another place he says that the planets and the heavens were put into motion on the day of Ashura. All mankind, stars and heavens were created on that blessed day. The stars and the skies started whirling on that day. The day of Ashura is Salmān of the might. For God All-Powerful created the seven skies, the earth and all of mankind through the hand of Salmān of the might. Salmān and his nine gates number to ten in total: they make up the ten days of Ashura. The day of Ashura is not that day they speak of Hasan and Husayn. God forbid otherwise, they have never died and they shall never die. For Hasan and Husayn put the souls of the muslims and infidels into blood and flesh by the help of the hand of mighty Salmān. Salmān is the soul of faith of the divine throne along with the nine noors that are always with him. One of those noors is wara' (fear of God), one ḫushū (obedience), another imān (faith), one tawakkul (trusting God's plan), another yaḳin (certain knowledge), another wafā (fidelity), yet another ṣabr (patience) and another, recā' (hope). Those are the nine days of Ashura, they become ten with the participation of the Illuminated Spirit. O Jabir, according to a different account, the heaven that Salmān created is the master and the earth is the apprentice and Salmān is the word. The ten days of Ashura are those ten souls that we have mentioned. Thus is the meaning of Ashura and the Quran. Both are one''.

Questions 12

Question 12: What is the Quran?

Then Jabir asked: ''O my God, what is Quran?''. Baqir said: ''As we see in God's command: [Quran, 45, 29: ''.This record of Ours speaks the truth about you…''], Quran is the speaking conscious spirit. Salmān is the Word of God in the macrocosm. His speech is from the speaking soul. Salmān is the day of the Hereafter and he is that Great Day. Quran is the Word of God. It was not created. Whoever says that it was created is an infidel, God knows it. This Salmān of might is the Quran and is the Word of God. Those who do not bear witness to this are infidels. O Jabir, this is what ''Quran is the Word of God'' means. Salmān was not created. The Word of God Almighty was not created either. Anyone who dares to call them created is surely an infidel. Those infidels came out of the Word of Azazil and they opposed God both on the macrocosm and the microcosm. God Almighty commands ''I am not the God of this sensational and disdained nafs. [Quran, 47, 11: ''.This is because Allah is the Patron of the believers while the disbelievers have no patron''], This speaking soul sends goodness, freshness of the spirit and mercy to the satisfied soul but it is not of any benefit to the sensational soul, sensational nafs' and the disdained man –it may only kill them with its might. Muhammad to whom Quran was sent is the satisfied soul, He stands inside this heart between the seven celestial bodies and twelve horoscopes''.

Jabir said: ''O, my God! Explain this to me''. Baqir said: ''This earth we call the heart stands between the four natures. Water is moisture; air is blood; fire is yellow bile; earth is black bile. Moon is the marrow of the bones; Mercury is the bones; Venus is the bodily fats; Sun is the veins;

Mars is the blood; Jupiter is the flesh; Saturn is the skin; Ocean (muḥiṭ) is the speaking soul of life. They all find him in all the celestial bodies. [Quran, 21, 33: ''.And He is the One Who created the day and the night, the sun and the moon—each travelling in an orbit"]. Six of the twelve horoscopes orbit over the earth. Head is Aries; neck is Taurus; two hands are Gemini; breast is Cancer; loin is Leo and back is Virgo.Those six zodiac signs stand over the heart. Beneath the heart there are six other zodiac signs. Navel is Libra; glutes are Scorpio; legs are Sagittarius; knees are Capricorn; thighs are Aquarius; feet are Pisces. Those six horoscopes stand under the heart. The satisfied nafs' is Muhammad. For the noor of light emanates to all the organs from the speaking soul, then it comes to the white vein inside the heart and wakes the denying spirit from its slumber of denial. This soul and this noor are connected to the sea of white of the macrocosm and the sea of white of the microcosm. From there they are connected to this heart."

Questions 13

Question 13: Why does man dream and through which soul he dreams?

Then Ja'far Ju'fi stood up and said: ''O, my God! How inexplicable it is that I sometimes see dreams whose content I may never tell anyone. Sometimes I see such bizarre dreams, nothing like what I see while I'm awake. Which soul sees those dreams?''. Baqir al-Ilm replied: ''O Jabir, the bright soul sees every dream you see in this blue dome along with the sun, moon and the angels. The examining soul sees every dream you see about the prophets, imams and the heavens. The satisfied soul sees every dream you see about mundane affairs. Every dream you see about homicide, women and iḥtilām (wet dreams) is dreamed by the sensational soul. If the bright soul moves away from the top of the examining soul, the soul of the heart falls into a slumber of heedlessness.. If the speaking soul moves away from the top of this intellect, the soul of the heart falls into a slumber of ignorance. If the satisfied nafs moves out, the mould completely dies; everything in this mould including the sensational nafs dies.

Questions 14

Question 14: What are the seven spiritual transformations or transmigrations, how can they be known?

Then rose up ʻAbu Ḫālid Kābuli and quoted: [Quran, 63, 8: ''They say, "If we return to Medina, the honourable will definitely expel the inferior." But all honour and power belongs to Allah, His Messenger, and the believers, yet the hypocrites do not know"]. He asked: ''They speak so in the Quran, what could be understood from this?''. al-Baqir said: ''For the believers know about life coming back (reincarnation), when they see a believer or an unbeliever they know which religion and sect they are in and from what family or dynasty they were in the past; to which family and dynasty he will be born into when he comes to life again, in which religion and sect he will be in.''

ʻAbū al-Khaṭṭāb asked: ''Who could know the meaning of this?''.
Baqir replied: ''The one holding property of the grail which reflects the world; in other words the clarifying soul of revelation is always ready by him and divine revelation does not disappear from his heart even for an eye's blink. Whenever the rebelling spirit who has fallen into the earth sends his scorns and evils to a believing person, he becomes inflicted by torment and punishment and he dies seven times in the circle of souls. He recognises not the divine manifestation up until his tenth year of age. Every time he comes back to the world he dies a year older than before. If you see him die at five years old and he dies four more times at the same age, then it means he needs to die two times more. In each time, he comes back to the environment he used to be close to on this earth. When one dies in the period of the sensational soul, that is the ages between ten and twenty, he gets reborn into the

same family –whether he was a believer or an unbeliever. If he dies in the period of the soul of lust, that is the ages between twenty and thirty, he gets reborn as a woman in the family he previously was close to. In the period of the soul of faith, that is to say between thirty and forty years of age, he gets reborn into the family to which he left a good impression regardless of his belief or unbelief. In the period of the soul of science, that is to say between forty and fifty years of age, he gets reborn into the families of those which he teached the knowledge to –whether they were believers or not. In the period of the soul of the intellect, he gets reborn into the family from which he took his religion and sect –even if he's a fire-worshipper, a Jew or a Christian. In the period of the holy spirit of sixty and seventy years of age, he gets reborn into the family in which he viewed every religion and sect with friendly eyes and a feeling of fraternity. If he dies after seventy, the cycle begins again. If this sensational soul dies in the period of the holy spirit he gets put among the negroes, blacks; people of Hind and Habesh. If he dies in the period of the soul of science, he gets put among those looking like Turks and the dervishes. If he dies in the period of the soul of faith he is put among the Jews. If he dies in the period of the soul of lust, he is put among the naked women and alcoholics. If he dies in the period of the soul of sensation, he finds home among the sinners and antichrists. If he dies in the period of the famous (nāmi) soul, he finds home among the believers and rebels. If again this satisfied soul comes from the heart to the throne of intellect, a prophet's name is bestowed upon him and he gets clean of all baseness and wickedness. So much that if the sensational soul dies during the period of Adam he falls into sun-worshipping; if the satisfied soul gets transferred during this cycle, he comes to the bayt al-ma'mūr (the cultivated, flourishing house); if it gets transferred during the cycle of Abraham, he comes to Qaba. In the cycle of Moses he comes to Mount Sinai. So it is the same during the cycles of Jesus and Muhammad (may God's peace be upon them).

Questions 15

Question 15: What do the throne of God, the flourishing house of Adam, the vessel of Noah, the birds of Abraham, Mount Sinai of Moses, the birth of Jesus, miʿrāj of Muhammad and the ẕu'lfiḳār of Ali symbolise?

'Abū al-Khaṭṭāb stood up and prayed, then he cried: ''O, my God! For your desperate servant do explain the mysteries of the throne of God, flourishing house of Adam, vessel of Noah, the birds of Abraham, Mount Sinai of Moses, the birth of Jesus, miʿrāj of Muhammad and the ẕu'lfiḳār of Ali, enlighten my heart so that I may be your freed slave and pray to you forevermore''. Baqir al-Ilm answered him: ''O 'Abū al-Khaṭṭāb, those are the seven periods in seven manifests. God Almighty did not reveal those to anyone else but Muhammad. He told him: [Quran, 67, 26: ''Say, ⌜O Prophet,⌝ "That knowledge is with Allah alone, and I am only sent with a clear warning"]. Say! O Prophet, God and those close to him know about the Doomsday. Many divine scholars with noor on their faces are ignorant to this. Take care, we did not reveal this word in any book –no one has read about it before in any book. This word was never revealed to any prophet before you. You must protect it with all your strength, you must read it day and night with the believing and obedient ones, the believers who will access this book through inheritance must protect it. They should take care to read it alone. This house that we call bayt al-maʿmūr was first revealed to Adam. The soul situated in the intellect over the forehead is the Adam of God. One wall of bayt al-maʿmūr is from pure silver and another wall is from red gold; one wall from chrysanthemum and one wall from red ruby; the floor from golden agate and the ceiling from white jewel. Those are six souls of six colours. The silver wall is the

soul of faith; the golden wall is the soul of protection; the chrysanthemum wall is the soul of might; the ruby wall is the holy spirit; the agate floor is the soul of science and the ceiling of white jewel is the greatest soul which encompasses all. [Quran, 52, 1-6: ''By Mount Ṭûr!And by the Book written on open pages ˹for all to read˺! And by the ˹Sacred˺ House frequently visited! And by the canopy raised ˹high˺! And by the seas set on fire!"].

Questions 16

Question 16: What are the meanings of the vessel of Noah and other sacred symbols?

Abu Ḫālid Kābuli said: ''O my God! What speak you of the vessel of Noah?''. Baqir answered: ''The vessel consists of souls too. One of the four walls of the ship is the soul of faith, one soul of protection, one soul of thought and one soul of science. The roof of the ship is the speech of noor. The extreme temperament is the sail of this vessel. Noah is the speaking soul. : [Quran, 54, 13: ''We carried him on that ⌜Ark made⌝ of planks and nails''].

Four birds of Abraham are an eagle, a peacock, a vulture and a crane.Abraham is the speaking soul of life over the brain inside the head. And God is the grand spirit. Eagle means the soul of faith. Crane is the soul of thought. Phoenix is the holy spirit. Vulture too is the soul of intellect and it is the life of the soul of hearts. The soul of thought is a cage for them. [Quran, 2, 260: ''And ⌜remember⌝ when Abraham said, "My Lord! Show me how you give life to the dead." Allah responded, "Do you not believe?" Abraham replied, "Yes I do, but just so my heart can be reassured." Allah said, "Then bring four birds, train them to come to you, ⌜then cut them into pieces,⌝ and scatter them on different hilltops. Then call them back, they will fly to you in haste. And ⌜so you will⌝ know that Allah is Almighty, All-Wise''].

Moses is the speaking soul of life; the sceptre of Moses is the speech, the Word. Mount Sinai is the soul of faith. [Quran, 4, 154: ''We raised the Mount over them…'']. The tablet is the soul of protection. The stylus is the soul of thought. Gabriel is the soul of might. God is the

holy spirit. Moses wanted to witness the beauty of God Almighty, God told him that he could not see him and ordered him to go and look at the mountain if he wanted to see the grandeur of God. So he turned his eyes to the mountain. God Almighty reflected himself over the mountain. The mountain imploded into pieces from God's sheer force. Moses prostrated in awe. So, the soul of life is the intellect of Moses. One can only see God by the soul of faith. For the mountain is the soul of faith. The reflection of divine manifestation is not only seen through the soul of faith. The place where he sits is over the mountain of one's own heart, there exists the reflection of the divine manifestation and the appearance of the greatest soul. As God Almighty commanded: ''When Moses came to the Mount at the time we told him to, he said [Quran, 7, 143: ''...My Lord! Reveal Yourself to me so I may see You! Allah answered, "You cannot see Me! But look at the mountain. If it remains firm in its place, only then will you see Me." When his Lord appeared to the mountain, He levelled it to dust and Moses collapsed unconscious… "]. In reality Mount Sinai is seven letters and three dots. Those are the seven souls over the intellects of the believers. Over them are three more souls the names of which are not appropriate to mention in this book. For the satisfied soul comes here with munājāt (begging to God) and speaks with the greatest soul. Those seven souls are in seven colours and they are seven mountain-palaces over Mount Sinai. First of those souls is the monotheist soul of faith, other the soul of protection, one soul of thought, one soul of might, another the soul of science and the other soul of intellect and the final the holy spirit. Of the three souls that reside over them the first is the greatest soul, second is the grand soul, third is the extreme temperament above all the high things. Moses is the soul of hearts; the book of Torah is the speaking soul of life and the sons of Israel. This soul is in the house of water and the waiting one (muntaẓir) is in the house of bloody water, and the soul of faith nests over the speaking soul. Those residing inside the heart accept him, he falls into a sleep of apathy when he rises above. [Quran, 7, 171: ''.And ⌜remember⌝ when We raised the mountain over them as if it were a cloud and they thought it would fall on them. ⌜We said,⌝ "Hold firmly to that ⌜Scripture⌝ which We have given you and observe its teachings so perhaps you will become mindful ⌜of Allah"].

Jesus is the soul of essence and the intellect. His mother is the soul of faith, Mary. She went to the spring of Selwan when she was about to

give birth. The spring was dried up. The tree next to it also was dry and withered. By the miracle of Jesus the waters started gushing out of the spring and the tree became verdant again. Jesus could not get out of his mothers body. God told him: ''Tell your mother, that she shakes the palm tree to make the dates fall down. Let her eat from the dates and be freed from the birth pains'', so he sent his soul of revelation to Jesus. Jesus said ''Mother! Shake this tree and make the date fruits fall. Eat from them, they will ease your pains'' from his mothers womb. Mary did so, and Jesus was born. Jesus was the speaking soul of life made of noor and he was speaking from under the soul of faith. Gabriel was kicking this tree of soul of thought with all the force of the extreme temperament , making various sciences fall down and let the soul eat them. The soul of faith is Mary. The green tree is the green-coloured soul of thought and it fills the date fruits with knowledge unspoken and unknown. Gabriel is the soul of might and he always travels between the speaking one, the blue dome and the God that is the extreme temperament . Under him is the holy spirit, Jesus; Mary is the speaking soul; the date tree is the soul of faith and the spring of God's noor is the grand soul. [Quran, 19, 22-25: ''So she conceived him and withdrew with him to a remote place. Then the pains of labour drove her to the trunk of a palm tree. She cried, "Alas! I wish I had died before this, and was a thing long forgotten!" So a voice1 reassured her from below her, "Do not grieve! Your Lord has provided a stream at your feet." And shake the trunk of this palm tree towards you, it will drop fresh, ripe dates upon you."].

Questions 17

Question 17: What are the meanings of mi'rāj of Muhammad and the ẕu'lfiḳār of Ali?

Then asked 'Abu Ḫālid Kābuli: "O my God! How should we see the mi'rāj of Muhammad?". Baqir replied: "The mi'rāj of Muhammad! God Almighty first sent Jabrā'il to the earth. Muhammad was sleeping. The angel said "Wake up, this night is not the time to pull a blanket over your head". [Quran, 73, 1-2: ''O you wrapped ˹in your clothes˺! Stand all night… "]. Muhammad then mounted Burāḳ and rode off to the Sacred House in Jerusalem. He stepped on the rock. There he sprang up to seven heavens, the distance between two bows. He rose up to the vault of the skies from there, and from there to the lectern, from there to the tablet, from there to the stylus. And from the stylus he passed through the five hundred thousand veils and arrived at the court of God Almighty. He spoke ninety thousand words and listened to ninety thousand words. He returned to his home. His bed was still warm. Among the Arabs went the word of this miraculous event. They did not believe it. He sent the grandest soul of revelation to Muhammad's heart. Burāḳ is the noor of lighting; he dwells inside the right half of the heart where the clean air is, in the body of a believer –or in the body of Muhammad himself. Mi'rāj is the seven-branched vein of catastrophic wind that is tied to the intellect from this heart. Between this vein and bodily fat there is no blood. There is only clean air: for it is the passage for noor and the place of reflection for the highest soul. It's tied from the earth to the sky like a stairway. They report the heart of the deeds of the seven senses in the blink of an eye by the command of "Be!". This vein is called the jugular vein. [Quran, 50, 16: ''Indeed, ˹it is˺ We ˹Who˺ created humankind and ˹fully˺ know what their souls

whisper to them, and We are closer to them than ˹their˺ jugular vein "]. This vein is white as milk in terms of colour. The manifest of the soul of illumination, Jabrā'il, enters the heart from this vein. Truly does he wake the soul up from its sleep of ignorance, when it acknowledges the manifest of the soul of faith he then mounts the Burāḳ. He ascends to mi'rāj when he enters this vein. When he reaches the lips, mouth and the tongue he reaches the Sacred House. When he comes at the tip of teeth, he steps on the rock. When he arrives at the seven noors around the faces of men, he traverses the seven heavens. [Quran, 53, 6-7: "...Great perfection, who once rose to ˹his˺ true form while on the highest point above the horizon"]. And when he comes between two brows he reaches the distance between two bows. [Quran, 53, 9: "he was only two bow-draws away, or even less"]. When he reaches the intellect in the forehead, he reaches the lectern. And arriving at the soul of protection he arrives at the tablet. Then he rises up to the soul of thought to arrive at the stylus. When he reaches up to the soul of might, science, intellect, the greatest soul and the holy spirit he passes through the five hundred thousand veils. When he reaches the grandest soul he reaches the Greatest God of eighteen thousand realms. When wara', ḫushū, imān, tawakkul, yaḳin, wafā, ṣabr and recā' appear out of the satisfied spirit, he says seventy thousand (ninety thousand above) words. He listens to seventy thousand words when the extreme temperament, the divine breath, the sunlight, divine reunion and the gaze of faith and the horn of Isrāfil reflects over the soul of hearts from the examined spirit. When he comes back to the heart, it's still warm. And so he narrates this. The sensational soul and the disdained, imprisoned Adam believes it not. For he always does evil deeds and busies himself with the delusions of hell –he is deaf and blind. Whoever meddles in delusions remains at the first stair, unable to go higher. The meaning of the mi'rāj of Muhammad is as such.

For the meaning of the sacred weapon of Ali, we say it is the speaking soul of life made of divine light. Ẕu'lfiḳār is the soul of faith of the God that the believers, the oppressed, those who deserve eternal life. Samsam is the soul of protection, Qaqman is the soul of thought, Zirgham is the soul of science. Islam and Muslimdom are completed by those four swords of Ali. Prophet commanded: "Indeed Islam was completed by the four swords of Ali". What they call Islam is being a Muslim. The four swords of Hasan, Husayn and Muhammad ibn Hanafiyya; the meaning of al-Qaim and the miracles of al-Qaim are the

soul of life of intellect. His miracles are the manifest of faith. He has a red banner, he is the holy spirit. He has a white sword, the word of three hundred and thirteen prophets that are Qaim's army. The seven souls over the soul of faith are those thirty hundred and thirteen who are known by many. Thirteen and three stay at their own place and the ten becomes one. When added together, they make seven. This is the meaning of the seven manifestations of prophets."

'Abu Ḫālid Kābuli stood up and said "Grand and Blessed God, Esteemed and Great God, the truth is in Muhammad and Ali and much-praised Mustafa. The truth is in the family of praised Mustafa, and the two spiritual members of his family –Salmān and ʾAbū al Ḥaṭṭāb!". So he prayed. He said "gratitude and thankfulness".

Questions 18

Question 18: How many thrones does God have? Upon what do those thrones sit?

Then Ja'far Ju'fi stood up and said: "O, my God! How many thrones does God have, how do they look? Upon what they stand?" Baqir said: "As God Almighty commands [Quran, 11, 7: "He is the One Who created the heavens and the earth in six Days—and His Throne was upon the waters—in order to test which of you is best in deeds...], his throne stands over the waters and has four columns. A column from pure gold, one from pale silver, one from red ruby and one from green chrysanthemum! O Ja'far, the throne of Great God is that speaking soul of life which stands upon the soul which takes pleasure and taste. It is over the sea which God mentioned at: [Quran, 11, 7: "...His Throne was upon the waters...]. The waters are the soul of taste which takes the taste and pleasure of the food and distributes them to other organs. Four columns of heaven are four souls. Gilded column is the sun-coloured soul of protection. Silvery column is the moon-coloured soul of faith. The ruby column is the soul of science crimson-red. The chrysanthemum column finally is the soul of might of green chrysanthemum hue. The throne is over the bayt al-ma'mūr of Adam. All the gates and walls of it are from the noor of God Almighty. There is such a myriad of divine treasures in this house, unknown to all but God. God Almighty gave the key to this house to Jabrail and Miqail – to whomever he wishes to. Whatever God wills, happens; whatever God does not will, does not happen, unless he decides to will for it".

Questions 19

Question 19: What are the attributes of the Bayt al-Maʿmūr over the Kaaba?

Then Muhammad ibn Mufaddal rose up and said: "O the God of mine, the God of all believers and all the disenfranchised! You do know that I, your servant in prayer, took this life of mine from you only as a borrowing. If you were to endow me with your mercy and knowledge to tell me everything about this house, you would make this despicable servant of yours shining at heart. If I were to hear about this from you, I would be grateful to you". Then Baqir, holder of knowledge said: "O Muhammad, there was no knowledge on this earth beforehand. Now listen close! This thing I entrust to you is a stern matter. O Muhammad, this house was firmly constructed out of copper and cast iron. [Quran, 61, 4: " …in ⌜solid⌝ ranks as if they were one concrete structure...]. This house is divine revelation and breath. This house does not shake, nor does it tremble in the wind. The four walls of this house are the four conditions God in the manifest of Eternal Adam gave to the unbelievers. [Quran, 19, 87: "None will have the right to intercede, except those who have taken a covenant from the Most Compassionate.]. The first wall of this house is witnessing God and his manifestations wherever and whenever they may take place; in whichever language or dialect, be it that of Arabs, Persians, Romans, Indians, Sindhis, Georgians, Hellenes, Turks, Armenians, Hebrews, Assyrians or those like them, you must seek the sign of God's manifest in every people and every object. Second wall is to know that all those angels, prophets, regents, lawgivers, nobles, chiefs, mystics, imams and monotheists are manifests of God. Third wall is to recognise your brothers and to sacrifice your own body, life,

passions and belongings for them and to live among them without separating anything; to tell them their mistakes and to hide those mistakes from others; to wish for them what you wish for yourself; to not wish for them what you do not wish for yourself; to not break their heart in any way possible; to be with them in the deeds of earth and heaven and make peace with them. Fourth wall is to not be friends with those riff-raff of unbelievers, oppressors, liars, charlatans and devil-seed; to not talk with them; to not tell the desires and thoughts of your brothers to them; to not frolic with them; to not give your way up for a little gold, to be away from them in secret and in open, to know your enemy and to fight them with the command of God and Prophet, to respond to them from the inside and from the outside. The four walls of the house are the four conditions God gave to the rebels when they were in the moulds of shadow. All those rebels are from those who denied the four conditions. This tradition does not grow old, it constantly shifts shape. The soul should fulfil the tradition in the heart. [Quran, 17, 77: "ʳThis has beenˀ Our way with the messengers We sent before you. And you will never find any change in Our way]. What this house definitely wants is salvation, pure knowledge, trusting God's plan and staying away from sins. What the nourishment and drink of this house is the science of the realm of angels and the esoteric science. Sleep and rest in this house are the exoteric laws that Prophets spoke, the sharia. Sharia is feeding the mould by eating wheat and barley. Like how this body nourishes itself with wheat and barley, the satisfied spirit nourishes himself with the science of noor, science of esoterica and science of exoterica. O Muhammad, to receive the science of angels with the revelation and breath of divine character one has to meditate in the godly palaces of angels realm. As a wise man does not need a teacher, the successors to prophets do not need any teacher either. In this house fasting means to keep one's own mouth shut and to not let any secrets out, to train one's own ego, to speak not in any case with the opposers. In this house breaking fast means speaking with friends among which there is no difference to be found, those friends who align with each other in matters of heaven and earth. It is to witness the key to this house. It is to witness certainly to God, to prophets, to the enlightened ones and the imams of age without leaving an ounce of suspicion inside the heart. The roof and the voice of this house is the soul that left the blue dome to find home in the intellect that is the same colour with that dome. Hearing, the resting range of Salman; sight, the resting range of Mikdad; olfaction, the

resting range of Abu Darr; speaking, the resting range of chiefs; touching, the resting range of the nobles. The windows to this house are hearing, the brightness of knowledge and the voice of the people comes in from those windows. The gate to this house is sight, the eyes see in secret and in open. The clients to this house are the souls, resting atop each other. The wife of this house is the imprisoned soul of life. Such house is the dwelling of God Almighty. All brothers in faith must circumambulate this house. For God Almighty made this house his treasury. Every treasure: every knowledge and truth is for yours to find there. For it is a house of spoils. The owner of this house holds the treasures and bestowings; he feeds the starving students and seekers with his divine light, brightening them with his never-ending treasures, he spends his richness in the way God intends. This is the meaning of God's house" Then Muhammad ibn Mufaddal stood up to say:"Grand and Blessed God, Esteemed and Great God, the truth is in Muhammad and Ali and much-praised Mustafa. The truth is in the family of praised Mustafa, and the two spiritual members of his family –Salmān and ʾAbū al Ḥaṭṭāb!". So he prayed. He said "gratitude and thankfulness".

Questions 20

Question 20: What are the meanings of seven heavens and seven earths?

Then Ja'far Ju'fi asked: "O my God! How would you exegete [Quran, 21, 30: "Do the disbelievers not realise that the heavens and earth were ⌜once⌝ one mass then We split them apart?...].? Baqir answered him: "God says: 'O sinners, o disbelievers and o blind ones! Heavens and earth were one at the beginning. We split them apart. We made one half the seven earths and the other the seven heavens'. This is the meaning of the essence of water (sperm). For at the beginning there was a droplet of water. Then from this droplet became the sperm, from the sperm a clot of blood and from the clot a piece of flesh. Finally from a half of this piece of flesh were sculpted two eyes, two ears, two nostrils and a mouth to make a head. From the other half came the heart, the lungs, the liver, the spleen; blood, veins and two kidneys: those are the seven heavens. Truly the earth is in reality the mould over the seven humours. [Quran, 79, 30: "As for the earth, He spread it out as well"].

Questions 21

Question 21: Is it true that the world stands over an ox which stands over a fish?

Ja'far Ju'fi: "My God! They say that this earth stands upon an ox, which itself stands over a fish". Baqir said: "They tell the truth. Truly the earth is over an ox and the ox is over a fish that rests in the waters. The waters are over the rock. The rock is held by an angel in his palms. So the seven heavens and earths are hung close together. Ya Ja'far! The earth is the heart! The seven layers of the earth are the seven humours that stand over the skies on feet (columns). Ox is the expecting soul right in the middle of the waters. Fish are the feet. Waters are the soul of totality of which nothing that is in and around it is devoid of. The rock is the bones that are the resting place of the soul. Soul is the action of the angel that carries all this order inside his palms".

Questions 22

Question 22: Where is the place where Adam, Eve, the Serpent and the Peacock were together? What do they symbolise?

Again Ja'far asked: "O my God! Where on earth is the place where Adam, Eve, the Serpent and the Peacock were thrown together? Who are those names?" Baqir said: "In reality this heart is the earth; the head is the skies; the intellect is heaven. The peacock and the serpent deceived Adam and Eve, all four were banished from heaven. Each of them was thrown to one corner in this heart of an earth. Iblis is the disdained Adam, he is tied to the intellect through the spine and the veins on the back. He reaches the head through those veins and the spine and he gives trouble to the mind. [Quran, 20, 120: "But Satan whispered to him, saying, "O Adam! Shall I show you the Tree of Immortality and a kingdom that does not fade away?"]. So does he imbue false words into the heart. The rebelling Adam is the soul of life; he is at the house of wind which is Mount Sarandib. [Quran, 20, 121: "So Adam disobeyed his Lord"]. Eve is the wife of imprisoned Adam, she's at the house of water that men call Nile. Peacock is the imprisoned soul of sensation and he is in that house of dirty water people call the sea of Gilan. Iblis is the disdained Adam and he dwells in the house of pure blood that is Damascus. The two married souls on the right side of the heart are the rebelling Adam and the imprisoned Eve. The two souls on the left side of the heart are the disdained Adam and the imprisoned Eve. As evidenced in the words of God: [Quran, 36, 36: " Glory be to the One Who created all ˹things in˺ pairs—˹be it˺ what the earth produces, their genders, or what they do not know!"]

Questions 23

Question 23: When do the thoughts inside the heart rise up?

Ja'far Ju'fi said: "O, my God! When do those thoughts, souls inside the heart rise up to somwhere they should never have risen up to?" Baqir answered: "The souls inside this heart can only reach salvation through certain testimony, only by then they can clearly defeat the enemy in the open and in the secret. God the Great gives good news to those believers who stay in the house of wind inside the heart: whenever this soul brings distress to those three infidel souls inside this heart, let that soul divorce from them thrice, let it turn heavenwards to praise the speaking soul of life, God and Prophet. This soul sure is God, the spirit of God. They praise the satisfied spirit. It comes from this heart to this intellect, near its God to suddenly be freed. [Quran, 2, 155-157: "We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure—who, when faced with a disaster, say, "Surely to Allah we belong and to Him we will ˹all˺ return."They are the ones who will receive Allah's blessings and mercy. And it is they who are ˹rightly˺ guided "]. The head of the believers is equal to the blue dome. Whenever this satisfied spirit appears, it accepts. It testifies before the speaking soul of noor without leaving any room to suspicion. It perches over the heaven of microcosmos under which four golden rivers eddy. [Quran, 98,7-8: "Indeed, those who believe and do good—they are the best of ˹all˺ beings.Their reward with their Lord will be Gardens of Eternity, under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with Him. This is ˹only˺ for those in awe of their Lord"]. So, the soul of faith perches over the soul of speaking life and the soul of life of the heart

witnesses it. By this witness it perches over the intellect that is equal to the blue dome. This is to mean that sight is like a river of milk. Hearing is like a river of honey. Olfaction is like a river of wine. Speech is like a river of clean water. This speaking soul is not pleased by the soul of heart, but is pleased of the soul of faith in it and perches over higher levels. In no mould should this soul enter this heart. O Ja'far Ju'fi, as this imprisoned soul stays patient, so this heart should stay patient. God Almighty feels mercy upon them, they bear witness to him. God orders the rebeling soul to stay patient and exposes it to the imprisoned soul. [Quran, 90, 17,18: "and—above all—to be one of those who have faith and urge each other to perseverance and urge each other to compassion. These are the people of the right"]. On the right side of the heart there are two souls. One is called patience, the other mercy. Patience is the rebel and the mercy is the imprisoned, loyal one. On the left side of the heart both souls denied their own God with the knowledge they learnt from the speaking soul. They hid their disbelief and increased their lust and rebelliousness. To them shall come many pains and punishments. [Quran, 90, 19-20: "As for those who deny Our signs, they are the people of the left.1The Fire will be sealed over them"].

O Ja'far Ju'fi, prize and punishment in this heart belongs to those two groups. Comfort, compassion, mercy and all the good deeds are of believers. Hate, rage, rebellion and infidelity are of the disbelievers. It is their property to witness the Eternal God, those two souls in the house of water and wind. Theirs is the life. Rejection and disbelief belongs to two souls on the left side of the heart. They are both dead and they can never reach salvation. [Quran, 77, 25-26: "Have We not made the earth a lodging for the living and the dead?"]. O Ja'far, when time comes for those rebels to get out of this heart, all strength comes from the speaking soul of life made of divine light, who stands over the white dome (forehead) of the microcosmos (man). We all trust it and we all believe in this God, we accept whatever may come from God –for we are his creation. We recognise no God but him. He knows the best when he makes us sick, healthy, dead or alive, seeing or blind. [Quran, 3, 40: " …Allah does what He wills."] [Quran, 5, 1: "...Indeed, Allah commands what He wills."] When the circle of ignorance for this soul of hearts is completed, the soul of life of the intellect sends Jabrail to the heart and whispers unto his ear: [Quran 41, 30: " Do not fear, nor grieve."], as the heart too has ears like man.

So the divine revelation and character is sent to this heart, this soul, this white vein and the two souls are resussicated again. [Quran, 2, 38: " …Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve."]. This guidance is a divine gaze unto the believer, it appears in the house of water, it destroys all the chains of the soul of sensation; then it appears in the house of wind, it destroys all the chains of the soul of lust. Just like a piece of land you dig up, there are many evil things God dislikes like hate, rage or lust and on this soil you plant fruit trees that yield the fruits of knowledge, expectation, obedience, trustworthiness and love. Both of those souls to the illuminated soul…(Lacuna). For that the soul of life of the intellect is like a man raising his arms up to God. For both of those souls resemble mankind: heads raised up. Both of those souls are on the left side of the heart, they are of four feet and they stand upside down. So shall they remain upside down forevermore! [Quran, 80, 25-34: "...That We pour down the water, pouring it in abundance, and We split the earth into fragments, and We produce therein corn, and grapes and grasses, and the olive and the palm, and gardens, dense with trees, and fruits and fodder, provision for you and for your cattle. And when the deafening cry comes, the Day on which a man shall flee from his brother"]. The souls who are in the right half of the heart are called ashab al yamin, or those on the right –those whose tablets of fate were given from the right side. The souls who are in the left half of the heart are called ashab al shimal or those on the left– those whose tablets of fate were given from the left side. Ashab al yamin have white faces. Ashab al shimal have black faces. For the rebelling soul of life is in the colour of sun and in the colour of the mould of shadows. The imprisoned soul of life is in the colour of the moon's reflection. The sensational spirit is half dark. The disdained soul of life is wholly dark. As God Almighty commands: [Quran, 3, 106: "On that Day some faces will be bright while others gloomy"]. And another command: [Quran, 80, 38-42: "On that Day ⌜some⌝ faces will be bright, laughing and rejoicing, while ⌜other⌝ faces will be dusty, cast in gloom—those are the 'disbelievers', the wicked sinners."].

O Ja'far, they write down tenfold every single sin coming from the sensational and disdained spirit, giving it grisly pains. The two souls in the right side of the heart, in contrast, are pardoned even if they commit sins as they witness before the manifest of divinity. [Quran, 74, 38-42: "Every soul will be detained for what it has done, except the

people of the right, who will be in Gardens, asking one another about the wicked ⌜who will then be asked⌝: "What has landed you in Hell?"]. The two souls in the left side of the heart are in hell and for their denial they were thrown between the watery blood and blood. They are unable to save themselves. Many books do say that the sensational spirit may be saved if it bows down to the illuminated spirit, yet I -taking refuge in God's compassion- have to say that this is wholly wrong: for in those books they still say that the sensational spirit is the highest of them all.

Questions 24

Question 24: Could you explain to us the way to salvation?

Then Muhammad ibn Mufaddal Ju'fi took turn and said: "O, my God! Complete your word! For we have heard much from the words of you Gods (manifestations), we have read such things in so many places that the sensational spirit is the salvation of the sensations. Our God, commander of believers Ali too explains a lot in his Kitab al-Ikhbarat on the subject of the salvation of the nafs or sensational spirit".

Then al-Baqir said: "O Muhammad, our God –the commander of believers, said those words for the novice students coming after us. You teach knowledge to the students of the time and they turn their faces from it. I seek refuge in God: everything the commander of believers utters is symbolically connected to the satisfied soul in the sensational soul. The rebel is deserving of everything. The rebelling Adam had committed two sins: first he fell into suspicion over the divine manifestation and second, he disobeyed the command of God. He is miles away from God Almighty. For God Almighty is the speaking (nāṭiḳa) soul. The miles of distance between rebelling Adam and God are the five pure resting ranges. Hearing is the range of Salmān. Sight is the range of Miḳdād and olfaction is that of 'Abū Ḏarr. Speech is the range of chiefs and touching is that of the nobles. The rebel is underneath those five ranges. For he turned face from the palace of God Almighty and he fell from the house of clean winds to this heart. Whenever he testifies that there is no God but this speaking soul of life made of noor, he reaches salvation. God himself testified that there is no God but him. Imprisoned soul has been called so because he dwells in a dungeon. God Almighty sent this imprisoned

soul from the realm of spirits to be equal with the rebelling soul and they witnessed before the divine revelation. The sensational spirit who came forth from the worst parts of the believers leads the imprisoned soul astray with many pleasures and delicacies, in a short time he gets out of the dungeon: it is necessary for him to be freed. But the sensational spirit will have no freedom, no salvation. It is the prison of the soul: it returns back to the sensational world, fits into different moulds and becomes the enemy to believers, torturing them. It returns to its old cramped mould with pain and hatred. Like two enemies, whenever they reach each other a battle begins. They are translators, spies, sinners, Dajjals, slow in understanding, deaf, blind, lame and speechless. [Quran, 2, 18: "They are ˹wilfully˺ deaf, dumb, and blind, so they will never return to the Right Path"]. Every sort of scandal, disgusting deeds, all the woes inflicted upon the suffering populace and the distractions of lust and worldly desire are its schemes. While the rebel is white, it is dark. [Quran, 3, 106: "On that Day some faces will be bright while others gloomy"]. It is in the shape of a beast and his face is turned down and he is hung down. We wrote in many places that the sensational spirit will be saved if he reaches the illuminated spirit. No, by the name of God that is not true. We tell that to those who are new to learning. This soul of hearts was implied –but the sensational spirit that comes from the soul of hearts is indeed tied to a fate: it shall make its entry into hell after trying to create jaundice. For eternity it will be in the moulds of hell. For such are the fates of the sinister ones: they are eternal in the hellfire. In it there is not a speck of good and belief! And in the soul of faith there is not a speck of evil and disbelief! As God says: [Quran, 99, 7-8: "So whoever does an atom's weight of good will see it. So whoever does an atom's weight of good will see it."]. They call "sensational" the soul of lust of this damned disdained Adam. This soul is in the house of blood and it is dark in colour. It dares to be equal to God in all palaces, it has dared to do so and it will dare to do so. God Almighty sculpted this damned one from four dirty waters similar to how he made the creation from four voices. Those four dirty waters are the sperm, razah (?), faeces and menstrual blood. From those four moulds that soul was brought to being. From those four voices came to being seven heavens and the earth. When God Almighty created the sixth ranges of the infidels with Azazil as their head, the other two rebelled against him and all three dared to call themselves God. The dirty waters and drops on the veils of moulds of believers are produced in the stomach, lungs, liver, dew, veins and

the two kidneys. And then penis appears like Azazil and the two testicles come as auxiliaries to it. If those testicles were not there man could not feel lust. When those testicles appear with the penis, they claim witness of their godship with their lust and pleasure. [Quran, 5, 73: "Allah is one in a Trinity"]. From his six ranges came forth the claim of equality, jealousy, hate, resentment, animosity and discord: they tried to battle with God. From those six mixtures came forth anger, grudge, jealousy, animosity, homicide, heresy, jaundice and torture to this clean soul. Those bad habits are the guests of Azazil. They try to fight with the God of the microcosmos in the sea of white. [Quran, 20, 5: "the Most Compassionate, ˹Who is˺ established on the Throne."]. The bodies of men, the imams of age and the head of the microcosmos are the equivalent of the skies. Heart is the equivalent of earth, the celestial bodies whirl around it. Action is the Moon. Touching is Mercury. Tasting is Venus. Speech is the Sun. Olfaction is Mars. Sight is Jupiter. Hearing is Saturn."

"The life soul of intellect is the grandest of the celestial bodies, it makes the other planets turn their courses. Over it are veils of silver, gold, porphyry, chrysanthemum, agate, fire, ruby and crystal –those veils are the illuminated spirit, soul of thought, soul of might, soul of science, soul of intellect, grandest soul and the holy spirit. God Great is over all of them, fitting not into the puny credulities and ignorances of the benighted heart. He is the greatest spirit who roams over the thousand-coloured void. On the opposite side of his throne there is the forehead, on the opposite side of the lectern there is the speech, on the opposite side of the distance between two bow-pulls there are the eyebrows, on the opposite side of the rainbow there are the two eyes. To upper string are equal the upper brightness, upper gloom, the point of noor and the lower brightness; to lower string are equal the world, the sky and the earth. [Quran, 37, 6: " Indeed, We have adorned the lowest heaven with the stars for decoration"]. Equivalent to the sun, the moon and the stars there are the hairs –the hairs of the beard. Equivalent to the fifty-two palaces there are those fifty two letters and dots wandering around the planet of speech. Equivalent to the thirty ranges of the moon there are thirty teeth. The sun is of sixty five veins in equivalency to the arrow of sixty five degrees and they call this the sixty days. In equivalency to the twelve horoscopes there are twelve ummāhāt (mothers, principles) and they call them the twelve months. Aries is the head; Pisces is the feet. The equivalent of seven regions are

the seven bodily humours. The heart is Khorasan. The lungs are Iraq. The liver is Turkestan. The breast is the land of the black people. Dew (bile, gall) is the equivalent of India. Vein is the equivalent of Egypt. Kidneys are the equivalent of Romans. Twelve borders are the twelve realms. Twenty eight islands are the twenty eight guts. Those seven waters right in front of me are the seven seas. The fats and the veins are the rivers. Flesh is mud and soil. Bones are hilltops and mountains. Hairs are trees. Iblis is the disdained Adam. In the equivalent of the people of djinn there is rage and there is animosity. The famous spirit is the equivalent of the angels and it is love, friendship, good morality and sweet tongue. For Adam there is the rebelling soul and for the dā'imi (enduring, lasting) Adam there is the speaking soul of life. For Noah there is the soul of faith, for Abraham the soul of thought, for Moses the soul of Might, for Jesus soul of science, for Muahmmad soul of intellect, for al-Qaim the pure spirit For Jabrail, Miqail, Israfil and Azrail there are the extreme temperament, the divine breath, the luminescence of sun and the divine reunion. For heaven there is the face of the believer; for the streams of heaven there are the four noors; for the maidens, pavilions and young boys there are the praise of God, repeating that God is the only God, respecting God and exaltation of God. For the four mansions of heaven there are the four sciences. For the stomach there is hell. The seven layers of heaven are the seven mixtures. For the seven gates of hell there are the seven wicked essences in the mixture. The bridge built over hell is the heart –it's so long that it takes three thousand years to traverse. Over this bridge there are four souls standing: two pass in peace and go to heaven while two fell down to hell. We narrated this before: [Quran, 42, 7: ''no doubt —ʳwhenˀ a group will be in Paradise and another in the Blaze"]. For the ummāhāt there are four works inside. The red mixture inside the liver is the fire. The dark mixture inside the heart (melancholia) is the soil. The liquid inside the veins is water. Blood is air. As God Almighty reveals: [Quran, 41, 53: ''We will show them Our signs in the universe and within themselves until it becomes clear to them that this ʳQuranˀ is the truth."].

Questions 25

Question 25: What is this bridge (ṣirāṭ) that takes three thousand years to traverse?

Then asked Abdullah Ansari: "O, my God! You have said that the heart is a road that takes three thousand years to traverse. How should one recognise this?". Baqir answered: "Three groups inside the heart are also the three groups on the earth. Those are the believers, rebels and the infidels. At the beginning there were three groups. One group was pure and clean, one group sceptical and protesting, another group infidel and denying. This heart is the proof that there are four houses and six directions: back, front, left, right, up and down. This heart has two chambers: one left and one right. Right chamber houses the temperament of divinity and the left chamber houses the temperament of evil. The angel brings revelations to this heart through the right chamber where the rebelling souls reside. In the house of water there is the imprisoned spirit. It is the forerunner of good. On the left side of the heart there is the house of pure blood and the sensational soul is inside it. This sensation is the sensation of the lisp, the mute, the deaf and the blind. In the house of blood there is the awaiting soul and it waits for the revelation to be sent by itself. [Quran, 32, 30: ''So turn away from them, and wait! They too are waiting."]. Two angels by the name of inspiration and non-inspiration are the sābiḳ al-ẖayrāt (soul of utmost good); they are the temperament and reflection of the same trouble. Mixed and murky revelation comes with this soul and reaches the heart through the right chamber and whispers troubles into the heart. [Quran, 114, 4-5: ''...the evil of the lurking whisperer—who whispers into the hearts of humankind—"]. The chamber to the left side of the heart delivers the murky, anḳuri (?) revelation and reveals

evil and lust. Those are three tribes. [Quran, 35, 31-32: ''...Surely Allah is All-Aware, All-Seeing of His servants. Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. That is ⌜truly⌝ the greatest bounty."]. The bridge of the microcosmos, the heart, has a road that takes three thousand years. It should go a millenium upwards; a millennium straight towards the earth; another millenium downwards. The upwards millenium is the soul of utmost good. The millenium towards the earth muḳtasid (frugal) soul. The millenium downwards is the soul of the sensation of sensation. Every good, beneficence, well-being, right, tranquillity, peace, love and mercy going inside this heart is the manifest of the soul of life. Witness, proximity, manifest and reflection are the satisfied soul of life. Every sort of wickedness, corruption and unlawfulness are because of the disdained and sensational nafs. [Quran, 16, 90: ''Indeed, Allah commands justice, grace, as well as courtesy to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful."]. Heart is the bridge over the seven layers of hell that are the lungs, liver, spleen, dew, vein and two kidneys. This bridge of heart is finer than a blade and thinner than a string of hair. All the souls shall nestle over this bridge until that day when the sun will rise from the west and this globe will turn into another sort of globe.

Questions 26

Question 26: Why do the souls wait over the bridge until Doomsday?

Then Jabir Abdullah Ansari took turn: "O my God! Enlighten us to the utmost so that we may be grateful to you". Baqir said: "When the soul of faith is manifested and reflected, when the satisfied spirit goes high in this divine throne… Then shall the sun rise from the west and shall be over the intellect, the earth that is the heart shall become the earth that is the intellect. God Almighty commands: [Quran, 14, 48: ''...the earth will be changed into a different earth…"]. When the satisfied spirit aims high and rises up to the secure soul of the divine throne, the dwellers of the left and the right sides of the heart switch places. [Quran, 56, 27: ''And the people of the right—how ⌜blessed⌝ will they be!"]. [Quran, 56, 41: ''And the people of the left—how ⌜miserable⌝ will they be!"]. The three tribes shall stay hidden in the house of heart until they accept the offer of obedience and penitence from the satisfied spirit. In the house of water, in the house of bloody water, in the house of pure water and in the house of wind. The disdained Adam stays by the house of dark blood with his air and the air of his sensational spirit. The awaiting spirit and its air comes forth from them, this spirit is Eve –coming from his left side. She becomes wife to the disdained spirit with the sensation of rebelling quality. Disgrace and lust inside the imprisoned soul separates, their house too divides into two. Only the rebelling soul stays by himself, by then he becomes of one and the same heart and can reach salvation. He throws the three rebels to hell from the bridge and makes them perish. The wind of catastrophe comes from his vein to the throat and comes out from the two lips and the tongue. All the masters, teachers, students and novices of the science of divinity look at him and visit him. [Quran, 56, 83-84:

''...when the soul ⌜of a dying person⌝ reaches ⌜their⌝ throat, while you are looking on"]. The guardian angels of God question this satisfied spirit in three places. One of the questions witnesses the divine noor and reflection, being the guidance of God inside the cardiac vein that is connected to every organ in seven branches. The other question is the questioning of the receiving spirit made of air and it witnesses this. The last question is the questioning of the sense of taste that is in the colour of sun rays, it witnesses this. Then the spirit sits over this throne of manifestation. As the ruler of the believers, Ali, commands: "When the child comes to the age of thirty, and when he reaches the age of forty that is the age of divine maturity, it reaches to the intellect and abandons the heart". As God Almighty commands: [Quran, 46, 15: ''...Their ⌜period of⌝ bearing and weaning is thirty months. In time, when the child reaches their prime at the age of forty…"].

Part Five

Questions 27

Question 27: What are the seven noors inside the human body and where are their origin?

Then said Abu Khalid al-Kabuli, "Oh, my God! From what palace are each of the seven noors inside the human body? By which names are they connected to the organs and in which colors are they?"

Baqir the Wise -may his peace be upon us- said, "No, no, Khalid, if your wish is to live take care before asking such questions. Oh Abu Khalid, the seven intellects in succession are from the moon and the sun. Stars, thunder, lighting, cloud, wind and air are tied to this corporeal sculpture and mould, 'then tie them up with chains seventy arms long.' (Q 69:32). In the same way there are seven rivers from the seas, not every water can stay there and never leave there. From the roof of the house with seven windows sunlight comes in. Oh Abu Khalid, the soul of behaviour is tied to those feet of moonlight and it encompasses seven bodies just as the sun encompasses seven celestial bodies. This soul is lunar in colour, it's like polish reflecting from the moon over the houses. The sense of touch is tied to those hands of clean air and it is in the colour of this air and it recognizes the hard and the soft, the tiny and the large. The soul of speech is tied to this mouth of thunder, lighting and the blue dome and it manifests in the two lips and the tongue. It too is in the colour of the thunder and the lighting. The soul of olfaction is tied to the smelling nose of wind and this beautiful mould is from it. It is of the colour of wind. The soul of sight is of the sun and is tied to the eyes. This noor too is sun-colored. The soul of hearing is tied to those ears of unmoving stars. It is in the colour of the stars. The speaking soul of life of noor is tied like a rope of divine light, to this intellect that is of the blue dome and dark

blue veil. It has a border between the heart and the intellect. It borders the two lips and the tongue too. It is in the colour of the blue dome.

"The soul of hearing is star-colored. The soul of sight is sun-colored. The soul of touch is cloud-colored. The soul of speech is moon-colored. The soul of taste is clear water-colored. The soul of speech is air-colored. The soul of behaviour is moonlight-colored. The satisfied soul of life is white crystal-colored. Its beauty is from the soul of life of the intellect. Oh Abu Khalid, the one who has read where the each part of Quran was sent to Muhammad knows the meaning of this to its full extent."

Questions 28

Question 28: In which cities the Qur'an was descended upon Muhammad? What is the ta'wil over this subject matter?

Abu Khalid al-Kabuli said, "Oh the wisest of age! Esoterically interpret this subject if you may and reveal the true meaning of it."

Baqir answered, "The first, Surah al-Hamd was sent in Mecca. Surah al-Baqara was too sent in Mecca. Ali 'Imran was sent in Madina. Al-Nisa was sent in Basra. Al-Ma'ida was sent in Damascus and al-An'am was sent in the Sacred House. Al-A'raf was sent in Yemen and Yathrib, al-Anfal was sent in Kufa. Hundred and five other surah were sent in the other parts of the world. Al-Baqara is the soul of life of the intellect in the forehead, it is the proof of Adam's epoch, 'Alif-Lãm-Mīm. This is the Book! There is no doubt about it—a guide for those mindful ⌜of Allah' (Q 2:1-2). Mecca is the forehead, for the soul of life was sent from the blue dome to the forehead. Ali 'Imran is the soul of hearing and is the proof of Noah's epoch for it was descended upon the ears of men from the courses of the stars, ,Alif-Lãm-Mīm. Allah! There is no god ⌜worthy of worship⌝ except Him—the Ever-Living, All-Sustaining.' (Q 3:1-2). Those ears are the proof of Madina. Al-Nisa is the soul of sight and is the proof of Abraham's epoch, it was sent in Basra, 'Oh humanity! Be mindful of your Lord…' (Q 4:1). Basra is the sense of sight and this soul was sent to Basra from the sun. Al-Ma'idah was sent in Damascus, it is the sense of olfaction, 'Oh believers! Honour your obligations.' (Q 5:1). This soul is tied to the nose that smells the air, it is the proof of Moses' epoch. Al-A'nam is the soul of speech, 'All praise is for Allah Who created the heavens and the earth.' (Q 6:1). It was descended from the thunder and the lighting down to the Sacred House of Jerusalem. The Sacred House

is the tongue and the two lips –it is the proof of Jesus' epoch. Al-A'raf is the receiving spirit,[120] and was brought down to the hands of men from the skies to make them reveal the truth of Islam – it is the proof of Muhammad in Yemen and Yathrib. Al-Anfal is the soul of behaviour, it is the proof of Ali's epoch and it was sent in Kufa, or so to say, bottom of the feet [*kaf-e pa*], 'They ask you ⌜O Prophet⌝ regarding the spoils of war.' (8:1). It is tied from moonlight to the bottom of those feet. Regarding the subject of the hundred and five surah: hundred, is one; when it comes over the five senses it becomes six. One is the soul of taste, the sapidity well-known across all bodies. Other four are -as we spoke- inside the heart. This too was sent to dear servant of God, Muhammad of the microcosm. As God Almighty commands,' Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world.' (Q 25:1), the seven ayah of the Surah al-Hamd that is over the Surah al-Baqara are seven souls, over the speaking soul of life they did descend over the throne of divinity, Mecca while carrying seven colors and passing through seven palaces. Their seven protectors. One of those protectors is obedience [*ḫushū*], another faith [*imān*], one trust in God's plan [*tawakkul*] another true knowledge [*yaḳin*], another fidelity [*wafā*], yet another amānat (trustworthiness) and another, brightness. With them it makes two sevens. As God Almighty commands, 'We have certainly granted you the seven often-repeated verses and the Great Quran.' (Q 15:87). This body in which the soul and the heart resides is the Surah al-Baqarah and is the epoch of Adam from the palace of the rebels. Ali 'Imran is the epoch of Noah from the palace of the nobles as proof of the sense of touching. Al-Nisa is the epoch of Abraham from the palace of chiefs, as proof of the speech. Ma'ida is the sense of olfaction from the palace of Abu Dharr, being the proof of Moses' epoch. An'am is the proof of sigh from the palace of Miqdad and it is the epoch of Jesus. A'raf is the proof of sense of sight from the palace of mighty Salman palace, it is the epoch of Muhammad. Anfal is the epoch of al-Qaim, proof to God as the soul of speech. Those six palaces and six souls make up the complete and the perfect microcosm.

"As God Almighty commands, 'Indeed your Lord is Allah Who created the heavens and the earth in six Days…' (Q 7:54).Oh Abu Khalid, this speaking soul is the blue dome; speech is the sun; the

[120] Sense of touching

mouth is the much frequented house [*bayt al-ma'mūr*], For the sun rises from the much frequented house and the six stars constellating it are the Nashidar, moon [*Nashidar-e Mah*], glistening [*Nashidar-e Taban*], hearing [*Sami'ah*], understanding [*Bahman*] and Kafw. Once in every thirty years one of them turns its face towards earth, giving brightness clearly visible to the whole earth."

Questions 29

Question 29: Do the stars of the sky hold any relation with the nature of man?

Then Abu Khalid al-Kabuli said, "Oh, my God, fulfil our gratitude by explaining this word to us!"

Baqir said, "The sun is the speech rising from the soul of intellect. Nashidar, Nashidar-e Mah and Nashidar-e Taban are the right eye, right ear and the right nostril. Sami'ah, Bahman, Kafw are the left eye, left ear and the left nostril. Thirty years are the thirty letters used in speech. They are known by those thirty letters. The earth is the heart. For the two souls inside the heart know this, they desire salvation by raising their faces heavenwards and give torment to the other two souls. In Doomsday, the Sun that descends from the East is this soul inside the clean wind chamber of the heart. The moonlight is the imprisoned soul of life. The day occurs when this soul reaches the moon. The six noors over the six veins in the organs of smell, hearing, sight and speech are connected to the heart, those organs of sensation go around the heart. Exoterically they know, hear and tell everything. Esoterically they are the same. When the soul goes upwards from the heart, it rises from the west of the ocean. When it reaches the chest, it reaches the plain. When it reaches the lips and the tongue at the mouth, it reaches the east. When it comes to the place of the intellect then it reaches the veil of the blue dome. As God Almighty commands, 'So call upon Allah with sincere devotion, even to the dismay of the disbelievers. ⌜He is⌝ Highly Exalted in rank, Lord of the Throne. He sends down the revelation (an angel, a soul) by His command to whoever He wills of His servants to warn ⌜all⌝ of the Day of Meeting—' (Q 40:14-15).

"So, the God of this microcosm, the speaking soul, gets a call upwards together with the divine light of the clean ones inside the right side of the heart. The noor of prophethood is cast upon them. They disdain the disgraced sensation and move up in speed towards the palaces of heaven. This divine throne and the soul of the brain at the forehead […][121] and all the command and the warnings are under this soul. Prayer, fasting, pilgrimage and charity are made obligatory through this soul. Everyone who fulfills those obligations becomes obedient and faithful."

[121] Missing Text

Questions 30

Question 30: What does the prayer symbolise and with what sort of people should one pray?

Then Jabir al-Ansari asked, "Oh, my God! How should one know the meaning of prayer?"

Baqir answered, "Five times a day of prayer is to witness five layers of palaces. The believing one prays in the noon with the congregation of nobles; in the afternoon with the chiefs; in the evening with the congregation of Abu Dharr in the night with the congregation of Miqdad, in the morning with the congregation of Salman. He leans his back to the altar and prays well."

Jabir al-Ansari inquired again, "The God for whom we give our lives away! Explain this to the fullest so that we may feel grateful towards you!"

Baqir gave his answer, "By the name of the praised Muhammad and he Grand Ali, this was told in no speech and written in no book. This is a secret. One has to trust God and bow down to him. Oh Jabir, whenever the satisfied soul rises up and reaches the receiving soul;[122] whenever he connects to the soul of wind and witnesses to it, then it reaches the congregation of the nobles. If he reaches the soul of speech, he reaches the congregation of the chiefs. If he reaches the soul of olfaction, he reaches the congregation of Abu Dharr. If he reaches the soul of sight, he reaches the congregation of Miqdad. If he reaches the soul of hearing, he reaches the congregation of Salman. When he reaches the palace of the chiefs, nobles and Abu Dharr at the brain, he leans his back to the soul of faith. By this way he

[122] Sense of touching

manifests in the realm of divine light. The noon prayer is touching; the afternoon prayer is speech; the evening prayer is olfaction; the night prayer is sight; the morning prayer is hearing. This soul reaches salvation if he rises up to the five palaces and witnesses in each palace. Surely he will suffer if he does not do this. As God Almighty commands, 'So woe to those ⌜hypocrites⌝ who pray yet are unmindful of their prayers.'" (Q 107:4-5).

Questions 31

Question 31: How should one complete his obligation to fast and the other exoteric obligations?

Then Jabir al-Ansari said, "My God! What is the meaning of fasting?"

Baqir answered thus, "The thirty days in which the soul must fast are the thirty letters that must not be uttered. Of course this means to not reveal the science of noor constructed by those thirty letters to the evil ones, to say the truth to brothers in faith and to never betray them no matter what. If one does not do this, he partakes in great sin. Every thirty years, he should fast twelve times. Those are the thirty glistening letters, they are known through the twelve organs. He must fast for thirty days again and he must stay away from inappropriate things for his fasting to be valid; he must not speak with the infidels and oppressors, he should seal his mouth shut and speak not a word, 'And to fast is better for you, if only you knew.' (Q 2:184). In the same way this soul of hearts must be urged to fight a battle. He should arm himself with a shield and a sword and a halberd, wearing armor, wielding a bow, putting thirty arrows inside his quiver –so that he may go out for jihad and make the infidels miserable. The sword must be the speech and the science of noor. The shield must be humility; the armor, the fear of God and kindliness; the bow, two lips; the quiver, the mouth; thirty arrows, those thirty letters they use to render those infidels residing in the left side of the heart miserable. One must fight the battle of humility against all their armies, warriors; against all their jealousy, resentment, animosity, hate, rage and lust. As God Almighty commands, '⌜It is to⌝ have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your

lives. That is best for you, if only you knew.' (Q 61:11). If he does those he goes to the pilgrimage, buys food and a steed: to ride into the desert he needs thirty dinars. He encounters the hardships [*aḳaba*] put forth by Satan, he gets attacked by brigands and Arabs and then prays at the Home of God with a six hundred thousand people congregation. The soul at the heart has six borders of the same face. God's dwelling is the heart. For it has six borders and it means six hundred thousand people. In the literal meaning, God's house is the palace of God himself, he: the speaking conscious soul. This soul reads by the thirty letters of spirituality and godliness, he speaks and commands with those thirty letters and receives thirty thousand dinars. When he visits the disdained man, he reaches the gorge of hardship of Satan. At the lower point of Satan's gorge, he visits the sensational soul and so he sees the desert. When he encounters hate, obstruction, rage and resentment, he reaches the burglars and the Arabs. When he arrives at this bloodless white vein that connects the intellect and the heart, he reaches the road to Medina. When he reaches the mouth, he reaches God's House by traversing thousands of miles. He comes to the palace of speech every day in thousands of cold, barren and scorching places. When he reaches the sense of taste, he reaches the well of Zamzam. When he reaches the tip of the tongue, he reaches Arafat. When he reaches the six instruments of the mouth, he takes himself to the matters of theology and takes his place in the six hundred thousand people congregation for prayer. When he reaches the soul of olfaction, he reaches Marwa. When he reaches the soul of sight, he reaches Safa. Running between Safa and Marwa seven times is the seven layers of the eye. When he reaches the forehead, he reaches Mecca to circumambulate the six souls that are on the divine throne. And by then he obtains safety and reaches peace., ⌜…Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people..'" (Q 3:97).

Questions 32

Question 32: Who are the angels of death and how do they complete their tasks?

Then said Jabir al-Ansari, "My praise and gratitude to you, Oh God of all Gods! Praised and worshipped by the righteous, Muhammad and Ali for sure are the truth! The truth they are, God-praised Mustafa and the two spiritual members of his sacred Ahl al-Bayt: Salman and Abu'l Khattab." So then he prostrated in awe and continued, "Oh, my God! Tell me what do you think about this ayah, 'Say, ⌜O Prophet,⌝ "Your soul will be taken by the Angel of Death, who is in charge of you. Then to your Lord you will ⌜all⌝ be returned?' (Q 32:11).

Baqir al-Ilm answered his disciple, "In this ayah there are the features of the four angels that God has given tasks to. One of them is Gabriel [*Jabrā'il*], other Michael [*Mikā'il*], another Israphel [*Isrāfil*], and yet another is Azrael [*'Azrā'il*]. Gabriel is under the command of the sun and the planet Mars, he takes the lives of the men, women, kings, thieves, animals and beasts killed at the sun and Mars. Michael is under the command of the moon and the planet Venus, he is the angel protector of the rain, the cloud, thunder and lighting as well as the wind. All of those are under his name and he directs them to wherever he wants, like a shepherd does to his herd. Israphel is under the command of Jupiter and Mercury; orwar[123], plants and things that have perceivable smells were given to his domain. He makes all of those things blossom over the earth, bedecking it., (on) the Day the Horn is blown.' (Q 6:73). Azrael is under the command of Venus; every

[123] Unknown Word

being with a soul dies according to the timing of Venus, Venus takes the soul of that living being.

"In the same way Gabriel is the soul of hearing in the microcosm. He takes the words of the believers and the knowledge of the realm of angels into his ears. He takes in all the sounds over the earth coming from the birds or from men –no matter ugly or beautiful; he takes in all the voices and melodies of the tambourines, drums and everything of that sort. Michael is the soul of sight and he understands everything mentioned in the texts; this soul of sight takes in every vision over the earth whether it may be ugly, beautiful, old, young and whatever else. Israphel is the soul of olfaction, he senses every sort of light and pleasant smell as well as every sort of heavy and unpleasant smell; he takes in the smells of incense, attar, herbs, flowers, blossoms and everything else that can be smelled. Azrael is the soul of taste which takes the bitter, salty, sweet, pleasant and unpleasant tastes in food.

"Oh Jabir, all of this macrocosm is under the command of those four angels. Four seasons of the year abide by them. Gabriel is assigned to the spring: he makes blossom all the red, gold, green and dark blue flowers and tulips turning the ground verdant and lush for three months. Then appears Michael, taking all this lush foliage and scorching the earth. The angel protector of summer is Michael, he measures all the grain and corn. For he is the grand measurement of God. Then comes Israphel as the angel of death, visits the summer to take its heat away and kill off all the customs of the summer; he brings in a grand chill all around, again makes the foliage blossom again; al the earth shifts to a mode of death in relation to the cold and harshness of this season. And so the soul, in the mould of children, spends his life from birth to fourteen years of age in the nature of spring: he becomes pleasant, happy, kind and moral. When the facial hair starts to appear, the soul enters the season of summer up until his forty years of age. When streaks of white fall between his hair and beard, he enters the season of autumn until his sixty years of age. When his beard becomes totally pale, now is he in the season of winter. In his childhood Gabriel governs him. Mikā'il takes the childhood away to bring in the youth. Israphel withers the youth away to give way to the middle ages. Aural finally brings the old ages, taking the middle age away. When the turn comes to Gabriel again, he takes the old age to bring in the childhood. Azrael brings the winter, Gabriel brings the spring, 'Have you not seen that Allah created the heavens and the earth for a reason? If He wills,

He can eliminate you and produce a new creation.' (Q 14:19). The souls do not remember a thing from the time they spent in the mould of childhood –neither their parents, nor their wives and children, nor their livelihoods and passions. As God Almighty commands, '…It is so, just as Our revelations came to you and you neglected them, so Today you are neglected.' (Q 20:126).

"Oh Jabir, those four angels of death are the five main angels of death made of seven faces, they appear with seven and twelve noors, they take away and bestow lives. When the child appears in the mother's womb, it develops under the supervision of the four humors, twelve chiefs and seven angels standing over the sea of white on each side of God Almighty. Salman first takes the foundation of the mould and this makes a mud strained out of food and drinks. Miqdad makes it into a sperm. Abu Dharr turns it into a clot of blood. Ammar renders it into flesh. Hurairah creates the bones. Jundab wraps the skin. Kumayl b. Ziyad shapes it to perfection.

"As God Almighty commands, 'And indeed, We created humankind from an extract of clay, then placed each ⌜human⌝ as a sperm-drop in a secure place,then We developed the drop into a clinging clot ⌜of blood⌝, then developed the clot into a lump ⌜of flesh⌝, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators.' (23:12-14). Twelve borders and the four borders are the twelve creating chiefs. An amount of time passes until that child becomes whole and gets out of its mothers womb. If this seven and this twelve take their noors away, all the organs die off. This soul of hearts who goes around the hearts of men to complete the moulds of their hearts is created by the four angels and he migrates to somewhere else when the heart he resides in collapses and dies. As God commands, '…If He wills, He can eliminate you and produce a new creation.' (Q 14:19).

Questions 33

Question 33: Is this soul of life the only one there is or are there other souls in the same manner?

Jabir al-Ansari asked, "Oh my God! Is this soul of heart alone, or does he have others next to him?"

Baqir said, "This sperm finds itself in the mother's womb coming from the loin of the father. A soul is sent to it. It stands there for four months and fifteen days. Then it places the rebelling soul into the intellect until it leaves the womb and begins its childhood, it brings the disdained man inside the heart. After him they send the house of pure blood and the awaiting spirit. The sensational spirit too is sent to the heart. There exists three groups consisting of heresy, suspicion and faith. Like the sensational soul, the disdained man and their desires, the soul of lust, birds, beasts, serpents and the such; like how one prostrates. The awaiting spirit sits like he sits at prayer. The rebelling and imprisoned spirit stands up like men. As God Almighty commands, 'Whenever someone is touched by hardship, they cry out to Us, whether lying on their side, sitting, or standing…' (Q 10:12).

"When a time passes inside the heart and the heresy of the disdained sensational spirit increases, there is no salvation for infidels unless the awaiting spirit abandons the suspicion and the doubt to testify certainly. This soul that comes over the top of them is their God. They recognize it in the movements of retreat and coming back, they reach salvation this way. As God Almighty commands, 'And ⌜Allah has also turned in mercy to⌝ the three who had remained behind, ⌜whose guilt distressed them⌝ until the earth, despite its vastness, seemed to close in on them, and their souls were torn in anguish.…' (Q 9:118), '…—completing ten.…' (Q 2:196).

"He testifies certainly to the soul of the intellect and it draws this soul from the heart towards his own residing place."

Questions 34

Question 34: Which souls are the ones that guide one to salvation?

Jabir al-Ansari asked, "Oh, my God! Do those three souls all reach salvation together at one time? Or two times? Or three?"

Baqir said, "First the rebelling soul, then the imprisoned soul and lastly the awaiting soul finds salvation. The rebelling soul reaches Salman at the ninth layer. When he reaches the place of Salman he reaches salvation. Oh Jabir, this soul of hearts that the speaking soul finds itself in is in the level of the loving ones [*muḥibbān*]. When the soul of faith arrives it is at the level of the examined ones. When the soul of protection arrives it is at the level of the monotheists. When the soul of thought arrives it is at the level of leading ones [*erkānān*]. When the soul of might arrives it is at the level of angels. When the soul of science arrives it is at the level of the owners of the law. When the soul of the intellect arrives it is at the level of judges. When the holy spirit arrives it is at the level of the ones who shoulder the divine throne. When the greatest soul of totality arrives it is at the level of nine principles. When finally inside it the grandest soul appears, the soul reaches the level of Salman and his journey becomes complete.

"As God Almighty commands, 'Say, Allah has the most conclusive argument.' (Q 6:149). This soul exists in the soul of faith; and the imprisoned soul of life leaves the house of water, houses himself in the house of wind and in this house remains a seed of him. He leaves the heart before the imprisoned and disdained soul; the disdained man goes to the beasts, the sensational heart goes to the hearts of the infidels, rebelling against the believers –the believers that are his neighbors to the right side of the heart. The satisfied spirit too must testify before the speaker of the believers, great judge Salman over the

speaking soul that is the Almighty God of a thousand names. Great God accepted both the satisfied and imprisoned soul by saying that he will send a thousand angels after them to help them. Those thousand angels are the thousand names in the microcosm of Salmān, they follow the satisfied and imprisoned souls. As God Almighty commands, '…I will reinforce you with a thousand angels—followed by many others' (Q 8:9).

"Oh Jabir, a thousand and one names of God are over this soul. This soul is the angel with a thousand lives. He too is the angel with a thousand wings. The thousand and one pieces of bread they give to the dervishes is proof of this. The thousand and one jewels of the famous Shah Faridun are also Salman. The sword with a thousand serrations over the head of Jamshed is the speaking soul of Salman of the microcosm, it is like a thousand-year time period. This mould too consists of thousand-pieces of vein, fat, skin, flesh and skin. Night and day thousand and one clays enter it, it becomes cold and warm. All those are the attributes of the speaking soul. If you recognize him by one name, by whatever name you call him he comes to you."

Questions 35

Question 35: Where do the selfish spirit and the rebellious spirit go if they witness God?

Jabir al-Ansari asked, "Oh, my God! Can this witnessing spirit go to the palace of God again? Where will this sensational and disdained man go? Where will the rebellious spirit go if he can't witness?"

Baqir said, "Firstly, this rebelling spirit that remains inside the hearts gets into two moulds, one being the mould of men and one mould of women. He does not fall lesser than this. Otherwise, it leaves this earth until the manifestation of al-Qaim in the Day of Resurrection. For he does not witness, he comes forth a thousand times in the mould of a man and a thousand times in the mould of a woman. Dies a thousand times, kills a thousand times. Suffers from old age and weakness a thousand times and suffers from disease, plague and illness a thousand times. Lives a life of famine a thousand times, dies as an infant at the cradle a thousand times. He comes to earth wherever he mingles with. Wherever there is trust, honesty, communal living, trade and such acts of friendship and good morality, he appears in a different mould in the same place and does not remember anything of his past life. If he served the believers and protected the believers in his past life, he resurrects among humans. If he served the infidels, sinners and doubters he gets born again among their ranks. If he showed no tendency towards the believers or the infidels he comes back in the same way. If he denies, he dies at a young age in his next life. Whenever he is born again, he comes to his own place again within a different mould. As God Almighty commands, 'If it is His Will, He can remove you altogether, O humanity, and replace you with

others…' (Q 4:133).

"When al-Qaim becomes manifest, everything is cleaned up. Every sort of woe, torment, anguish and suffering of theirs find an end. By the manifest of al-Qaim they become peaceful and happy. They will serve as al-Qaim's soldiers, 'Surely Allah is with those who shun evil and who do good ⌜deeds⌝' (Q 16:128).

"The time of this disdained man and the sensational spirit is equal to the amount of time the sensational and the rebels stay inside the heart. When they are cleaned up and all the lowliness is exterminated from them, we bring them back in a mould in which they will be in a veil against us. From them crawls out all the heretic and denying acts, they stand before the Rebel in the mould in which they first found themselves in. They rebel against the Rebel, they curse him every day, they torment him. Then they roam around the seven corners of the earth and come back as Indian, Roman, Turk, Armenian, Russian and African for seven times more. In the seventh resurrection they sear his forehead and face. In each resurrection the mould of this sensational spirit gets a little bit shorter. As God Almighty commands, 'And surely Hell is their destined place, all together. It has seven gates, to each a group of them is designated' (Q 15:43-44).

"We reflect over their clothes during those seven lives the colors which they saw in the realm of angels. We make them wear red satin, gold silk, shining silken clothes and leather clothes. Then we dress them with the furs of squirrels and sables, we give them all those colors. As God Almighty commands, 'Surely those who reject Our signs, We will cast them into the Fire. Whenever their skin is burnt completely, We will replace it so they will ⌜constantly⌝ taste the punishment. Indeed, Allah is Almighty, All-Wise' (Q 4:56).

"Then we throw them to a lesser level and we give them the same colors again. We put them in the moulds of those who live in the desert and the plains: serpents, scorpions, fish, insects. Then we take them to an even lesser layer and repeat the same things, 'All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves' (Q 6:38).

We make them wander endlessly in every sort of fur for fifty thousand years, '…Day fifty thousand years in length. So endure ⌜this denial, O Prophet,⌝ with beautiful patience' (Q 70:4-5). We conceive on their wings everything they see at this white dome and the throne that is the end of ends.

"We resurrect them in the moulds of every sort of wild

bird, kaleidoscopic peacocks and cuckoos, doves, francolins, nightingales and hoopoes in the colors of crimson, red, gold, blue and green which they see in the seven corporeal epochs in the grand realm of angels, 'Moulding you in whatever form He willed' (Q 82:8).

"Then we make them into ants, locusts, silkworms, mosquitoes, bees, mice, flies and other sorts of small animals and birds. Then next time we make them rocks, iron ores, hilltops and mountains. As God Almighty commands, 'Say, ⌜O Prophet,⌝ "⌜Yes, even if⌝ you become stones, or iron, or whatever you think is harder to bring to life!" Then they will ask ⌜you⌝, "Who will bring us back ⌜to life⌝?" Say, "The One Who created you the first time." They will then shake their heads at you and ask, "When will that be?" Say, 'Perhaps it is soon' (Q 17:50-51).

"Next time we make them into copper, zinc, brass, lead, tin, gold, silver and seven jewels. We give them their colors. They become valuable owing to their colour. Then we make them into the tar of hell, sulphur, petroleum, mercury and bitumen and salt. Then we make them into liquid, solid, must, wine, mercury and oil. Then we make them into [**…**][124] water and we put them inside the mother through the loin, then we give them stature for them to enter into the moulds we mentioned before, putting them from vessel to vessel. We give them colors in every vessel. When one of them comes out of his mother he is born crippled. We make him roam around three times until he comes back to those moulds. We make him get born disabled from his mother three times. We make him roam around seven times more; he gets killed a thousand times and dies by himself a thousand times more. We kill him a thousand times and he dies a thousand times in his mother's womb. He comes into the bodies of beasts a thousand times. Finally he comes back to his mothers womb, he gets born with deformities. We take from him the seven bodies in seven epochs. As God Almighty commands, 'Indeed, those who disbelieve from the People of the Book and the polytheists will be in the Fire of Hell, to stay there forever. They are the worst of ⌜all⌝ beings' (Q 98:6). They can not see where the head and where the body is until it passes through the needle, "…until a camel passes through the eye of a needle" (Q 7:40). Then they all perish, 'Impossible, simply impossible is what you are promised'" (Q 23:36).

---

[124] **Missing Word**

Then Jabir said, “Grand and Blessed God, Esteemed and Great God, the truth is in Muhammad and Ali and much-praised Mustafa. The truth is in the family of praised Mustafa, and the two spiritual members of his family Salman and Abu’l Khattab!”

So he prayed and prostrated. He said, “Oh the distributing and pardoning God of mine! You are the God of heavens and earth! You are the first, you are the end. You are the hidden, you are the open. I witness that there is no God but you. You manifested in Adam, you manifested in Noah, you manifested in Abraham, you manifested in Moses, you manifested in Jesus. You are the beginning, the end, the esoteric, the exoteric, the omniscient. Oh the God of all Gods, fulfill my wish!”

Then Baqir al-Ilm said, “Oh Jabir! I, al-Baqir, see the inviting of the believers into the right path as a great reward. Fear not, ask forth whatever you may desire. Ask, for you may not find the same opportunity again!”

Questions 36

Question 36: What are the seven earthly epochs?

Then asked Jabir al-Ansari, “Oh, my God! Count all the seven corporeal epochs from Adam to al-Qaim. Was Adam one or many? Do tell, so that your servants may pray for you.”

Then Baqir said, “There were three Adams. The first was the Authentic Adam or the Eternal Adam residing at the Mount Sarandib, the second is the Denying Adam and he is inside the heart that is the mountain, they also call him the Rebellious Adam - ‘So Adam disobeyed his Lord, and ⌜so⌝ lost his way’ (Q 20:121) - and the third is the Disdained Adam who comes to the mountain that is also sometimes called the penis. The regent of the Rebelling Adam is the imprisoned soul. The regent of the Eternal Adam is the speech of noor. The Eternal Adam needs not to bring penitence. The repentance of the Disdained Adam is not accepted. The Rebelling Adam must repent. This satisfied one repents whenever the speaking soul sends revelations to the heart, ‘Then Adam was inspired with words ⌜of prayer⌝ by his Lord, so He accepted his repentance. Surely He is the Accepter of Repentance, Most Merciful’ (Q 2:37).

Questions 37

Question 37: How does the head of Adam reach the heavens?

Jabir al-Ansari asked, "Oh, my God! They say the head of Adam reached the heavens. What is your commentary on this?"

Baqir said thus, "The head of Adam is the divine guidance and it is connected from the brain to the Rebelling Adam whose place of dwelling is the heart of Adam. For the floor and the dome of the head conquers the skies and this noor of soul reaches the dome of the microcosm, from there he reached the palace of the grand end of ends.

"Oh Jabir, so many wise men spent their lives reading books and learning arcane knowledge. Yet they do not even know where the feet and where the head is, they can not discern the left hand from the right hand."

Questions 38

Question 38: You know very well that those people read the arcane books, but they can not discern their own head from their own feet or their left hand from their right hand. Why is this?

Jabir al-Ansari asked, "Oh, my God! How should one understand this?"

Baqir said, "In that palace of divinity there is Salman of the might, there is the soul of God Almighty. The five that God has created appeared in the seven faces. The five are the organs of that soul. The anus is the damned Azazil. The right hand is the clean and pure ones of God. The left hand is the deniers and the ones in doubt and suspicion. The head in the microcosmos is the soul that is called the speaking soul and is also known by the name of the mighty spirit [*rūḥ al-celāl*] and the grand spirit [*rūḥ al-a'ẓam*] in the realm of spirits. The anus is the disdained man. The right hand is the speech of the realm of angels. The left hand is the speech of the visible world. Its soul is bright. The five organs are the temperament of infinity of Muhammad. The divine breath is 'Ali. The image of the creator is Fatima. The brightness of the sun is Hasan. The divine reunion is Husayn. Their names are Adam, Eve, Enoch, Abel and Cain. They praise this soul through those persons in heaven and on earth. This has been repeated in the five surahs of the Qur'an: al-Hadid, al-Hijr, al-Saff, al-Juma'a and al-Taghabun. As God Almighty commands, 'Everything in heaven and on earth praises me.' Everything on heavens and on earth praises this soul that is located in the forehead. Over Him are seven souls with seven colors. They circumambulate this soul and prostrate towards him, for He is the God of the microcosmos. Beneath are the rebelling soul of life and the imprisoned soul of life in

the heart's floor and they too recognize and witness to this soul. In the same way this clean air in this macrocosm is the soul of the Grand Souverain. Everything on heavens and on earth stands ready to serve Him and they always are in praise of Him. Thunder, lighting, rainbow, the moon, the sun, the stars, humans, djinns, the plains, the mountains and the sea prostrate under Him. As God Almighty commands, 'The seven heavens, the earth, and all those in them glorify Him. There is not a single thing that does not glorify His praises—but you ⌜simply⌝ cannot comprehend their glorification. He is indeed Most Forbearing, All-Forgiving'" (Q 17:44).

Questions 39

Question 39: Where is the resting place of Adam?

Jabir al-Ansari asked, "Oh, my God! What is the place of Adam?"

Baqir said, "It is the soul of faith and Mount Sarandib. After Adam is Noah and he is over the soul of faith. After Noah came Abraham and over this soul there is the soul of protection. For Moses, Jesus, Muhammed and al-Qaim are the soul of thought, science, intellect and Holy Spirit. This speaking soul was a judge to enter their Book in the six epochs. This six and the explanation of the seven souls were repeated in the Surah al-Baqarah.

"The speaking soul is Muhammad and this is repeated in the Surah al-Hijr, 'Alif-Lãm-Ra. These are the verses of the Book; the clear Qur'an' (Q 15:1).

"The word of Jesus was repeated in Surah al-Ibrahim, 'Alif-Lãm-Ra. ⌜This is⌝ a Book which We have revealed to you ⌜O Prophet⌝ so that you may lead people out of darkness and into light, by the Will of their Lord, to the Path of the Almighty, the Praiseworthy —' (Q 14:1).

"The word of Moses was repeated in Surah al-R'ad, 'Alif-Lãm-Mĩm-Ra. These are the verses of the Book. What has been revealed to you ⌜O Prophet⌝ from your Lord is the truth, but most people do not believe' (Q 13:1).

"The word of Abraham was repeated in Surah al-Yusuf, 'Alif-Lãm-Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Quran so that you may understand' (Q 13:1)

"The soul of life of the Word of Noah was explained in Surah al-Hud, 'Alif-Lãm-Ra. ⌜This is⌝ a Book whose verses are well

perfected and then fully explained. ⌜It is⌝ from the One ⌜Who is⌝ All-Wise, All-Aware' (Q 11:1-2).

"The word of Adam is mentioned in the Surah Yunus, 'Alif-Lãm-Ra. These are the verses of the Book, rich in wisdom' (Q 10:1).

"Alif is one, Laam is thirty, Ra is two hundred and this makes six in calculation of abjad.[125] **T**hose six souls coming from the Words of those prophets are the oath of all souls. The other six that are repeated six times are the six souls of the prophets and the owners of shariah; they are the six words of six thousand years until the time of the arrival of al-Qaim, 'Indeed your Lord is Allah, Who created the heavens and the earth in six days, then established Himself on the Throne…'"(Q 7:54)

[125] 200+30+1=231 : 2+3+1=6